THE TRUE CHRISTIANS Faith and Experience Briefly Declared

Concerning

God, Christ, the Spirit, the Holy Scriptures, the Gospel and Doctrines thereof.

ALSO,

The Titular or Nominal Christians Faith and Profession Examined, Tryed and Judged; Written for the Confirmation and Consolation of the one, and for the Information in order to the Restoration and Salvation of the other.

With a few Words Concerning Conscience, what it is, how it became Defiled, Corrupted, and in Bondage; and how it may become Cleansed, Purified, and set at Liberty again, and what that Liberty is.

To which is added a small Treatise Concerning Evil Thoughts and Imaginations, and concerning Good Thoughts and Heavenly Meditations.

With a few words concerning the Life, State and Enjoyment of a true Christian.

As also his Worship wherein it stands. and how performed.

By *William Shewen.*

He is not a Jew that is one outwardly, Rom. 2. 28.
He that hath the Bride is the Bridegroom, Joh. 3. 29.
He that hath the Son hath Life, he that hath not the Son hath not Life, Joh. 5. 6.
Darkness is past, and the true Light now shineth, 1 Joh. 2. 8.
The people that sat in Darkness have seen a great Light; they that dwelt in the shadow of death, upon them hath the Light shined, Is. 9. 2.
Every one that doth evil, hateth the Light, Joh. 3. 20, 21.

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TO THE READER.

Friend,

THOU *mayest know, that in this part of the World call'd* Christendom, *the name* Christian *is very famous, and that there are few therein but desire to be call'd by that Name; and a high and great Profession of* Christianity *abounds amongst the divers Sects therein, all coveting the Name of* Christian; *but the* Christian-Life, *the* Christ-like Life, *and the* Nature of Christianity *is much wanting; and the Fruits and Effects of the Holy Spirit of* Christianity *are much wanting among them all, and the contrary much abounds, whereby an Evil Savour is sent forth to the Nations round about called,* Heathens *and* Infidels: *For, there is scarce any sort of wickedness to*

be found upon the face of the whole Earth, which is not done and committed in this part of the World, called Christendom, *whereby the* Jews *and* Heathen, *instead of being Converted, are strengthened and confirmed in their* Infidelity, Ignorance, Blindness *and* Idolatry: *For, where this Nominal or Titular* Christian *hath prevailed (as among the* Americans) *he hath sent forth such a stink and ill Savour, by his abominable inhumane Practices, that the name of Christ is blasphemed, and the* Christian Religion *hated, by many that have heard the fame and report thereof.*

Had the Life of Christ, and the Nature of Christianity *been known and lived in, by all that profess the Name,* Christendom *had been as a fruitful Field, and as a pleasant Garden enclosed, and as a Vineyard wall'd about full of* Trees of Righteousness, *and* Plants of God's own right Hand planting; *and the* Tree of Life *would have flourish'd among them in the midst thereof; and the leaves of the same would have healed*

healed the Nations round about; and it would have been as a City ſet upon an Hill, which cannot be hid; and as a Lamp that burneth, being fed with ſweet Oyl; and as a Glorious Light that ſhineth; and many would have fled unto it, as unto a City of Refuge, and have walked in the Light thereof, and have ſeen and beheld their good Works, and have Glorified their Father which is in Heaven; and they would have lain down as a Flock of Harmleſs Lambs together, ſolacing themſelves in the Green Paſtures of Life and Salvation, in the low Valley, and on the top of that holy Mountain, where no Deſtroyer is, nor none can make afraid:

Where the Lion eats Straw like the Oxe, and where the Sucking Child plays on the Hole of the Aſp, and the weaned Child puts his hand on the Cockatrice's Den without hurt. Iſa. 11. 7, 8, 9. *And the Earth would have been full of the knowledge of the Lord, as the Waters cover the Sea: And this Song would have*

been in Christendom, *as in the Land of* Judah, We have a strong City; Salvation will God appoint for Walls and Bulwarks: *and the Gates thereof would have been open to them, as a righteous Nation, that keepeth the Truth, that they might have entred in, and dwelt safely; this would have been the State of* Christendom.

Isa. 26. 1, 2.

But, alas! alas! the quite contrary appears: Instead of being as a Fruitful Field, *and as a* Pleasant Garden *enclosed, and as a* Vineyard *planted and walled about, bearing Fruit unto God, and flourishing with Trees and Plants of his own right hand planting; 'tis like a* Desart, Howling Wilderness, full of Briars and Thorns, and hurtful Weeds, *whereby the good Seed that was sown is choaked, and the noble Plant degenerated from, and become the Plant of a strange Vine, which brings forth the sower Grapes, which makes the Wine of* Sodom, *which fills the Whores Cup, whereby Nations are made drunk.*

And

And instead of being like a Flock of harmless Lambs, and lying down together in Love and Unity, *feeding in the green Pastures of Life and Salvation, in the low Valley, and a top of the Holy Mountain, where no Destroyer is, they are like unto a Herd of Swine, that is possessed, and runs violently into the Sea, and that walloweth in the Mire; and like the Wolf, Bear, Lion, Asp and Cockatrice, which the* little Child *hath not power over; but their devouring and poisonous Nature remains, which makes them prey one upon another, bite and devour one another, hate and murder one another, even under the Profession and Name of* Christ and Christianity: *So instead of being as a City, whose Walls are Salvation, and as the heavenly* Jerusalem, *they are like* Sodom, Gomorrah *and* Babylon: *And instead of being like a Lamp that burneth, being fed with sweet Oyl, and a Light that shineth, they are like a Lamp that's gone out, and a Candle under a Bed or Bushel, which gives no light to others: Instead of the*

Meekneſs, Love, Brotherly-kindneſs, Gentleneſs, Patience, Long-Suffering, Forgiveneſs, Innocency, Goodneſs, Harmleſneſs, Righteouſneſs, and Heavenly-mindedneſs of Jeſus, *which he and his Followers were and are indued withal, the quite contrary abounds; and yet a Profeſſion of Jeſus in words is not wanting in theſe Nations called* Chriſtendom; *ſo that* Iſaiah's *Viſion, Sight or Propheſie is fulfilled therein,* The ſhew of their Countenance doth witneſs againſt them, and they declare their Sin as *Sodom*, they hide it not: Woe unto their Soul; for they have rewarded Evil unto themſelves: Children are their Oppreſſors, and Women rule over them: Oh my People! they which lead thee, cauſe thee to Err, and deſtroy the way of thy Paths, *&c.*

Iſa. 3. 9, 12.

In this day alſo this Propheſie is fulfilled in Chriſtendom, Seven Women ſhall take hold of one Man, ſaying, We will

Iſa. 4. 1.

will eat our own Bread, and wear our own Apparel, only let us be called by thy Name, to take away our reproach. *These seven Women are (or may fitly be compared to) the perfect full number of all the* Titular Christians *of all the divers Sects and Opinions in whole* Christendom, *who profess the Name of Christ, and call Christ their Husband, but play the Harlot with other Lovers, and eat their own Bread, which is the forbidden Fruit (and the old gather'd Manna) and wear their own Apparel, which they have sowed together with their own hands, and formed by their own Inventions, to cover their Nakedness in Transgression: But the Lord God, whom they have transgressed against, is come down to walk in his Garden; and he finds it over-grown with Weeds, Thorns, Bryars and Thistles; but neither the Weeds, Trees, nor Fig-Tree-Leaves of Profession, though sowed together, and made like a Garment of Modesty and Righteousness, can hide from his All seeing Eye. the Word* Adam, where art thou? *is*

ſounded forth, and he and all his Works are found out, and the hidden things of Eſau *are found out, and the Earth can no longer cover her ſlain: But the Blood of Righteous* Abel *cries, and the Souls under the Altar cry*, How long Lord, how long will it be ere thou avenge thy ſelf on them that dwell on the Earth, and yet profeſs thy Name, and thy Sons Name, and ſay, Thus ſaith the Lord, when they have not heard thy Voice, nor ſeen thy Shape, nor known thy wonderous works in the Deep, nor regarded the operation of thy hand?

Becauſe of theſe things the cry of the Righteous hath been unto the Lord in all Ages, and is now in this Age, even becauſe of the Hatred and Bloodineſs of Cain *about Religion and Worſhip, and becauſe of the Envy of* Eſau *about the Bleſſing; and becauſe the great Whore, who ſits upon the Waters, and rides upon the Beaſt, and calls her ſelf the* Lambs Wife, *and holds forth her Golden Cup, full of Abominations, with which*

which the Nations (even thoſe called Chriſtendom) *are made drunk, hath ſo far prevailed.*

And becauſe the Waters on which the Whore ſitteth, which are Nations, Tongues and People; and the Beaſt on whom ſhe rides, takes her Golden Cup for the Cup of Bleſſing, and for the Gold that is tried in the Fire, and the Wine of Fornication, for the new Wine of the Kingdom.

And becauſe this great Whore is taken for the Bride, the Lamb's Wife; the Harlot for the Spouſe of Chriſt; the Titular Chriſtian *for the* True; *finally, becauſe Light is called Darkneſs, and Darkneſs Light; Good Evil, and Evil Good.*

I ſay, becauſe of theſe things the Cry and Breathing of the Souls of the Righteous is unto the Lord, that he would take away the Veil that is

This made *Jeremy* wiſh his Head were Waters, and his Eyes a Fountain of Tears, that he might weep day and night for the ſlain of the Daughter of his People, *Jer.* 9. 1,2. This made Chriſt

ſpread

to weep over *Jeruſalem*, and *Paul* to wiſh himſelf ſeparate from Chriſt for his Brethrens ſake. This made the Prophets, Apoſtles, and Miniſters willing to ſpend and be ſpent, and to run to and fro, that Knowledge might be encreaſed, and People undeceived.

ſpread over the Hearts of all People by Tranſgreſſion, and open the Blind Eye, and unſtop the Deaf Ear, that his Glory may be ſeen, and his Voice heard, and the two great Myſteries of godlineſs & Iniquity revealed.

And that people may come to look upon him whom they have pierced, and mourn over him, even him whom they have kiſſed with their Lips, but betrayed in their Hearts, and ſo come to that Godly ſorrow which leadeth to Repentance, and a turning unto him, who redeemeth from all theſe things, and bringeth into favour with God again, and giveth right to eat of the Tree of Life, and to enter through the Gate into the City, even the Heavenly Jeruſalem; *which that all may partake of and inherit, is the deſire of the* True Chriſtian, *who*

who hath received the Goſpel of Peace and Good-will to all men; the which, that thou may attain unto, take the counſel of one who was a Child of Wrath as well as others, and once lived in the Nature of Cain *and* Eſau, *and was one of them in whom the Whore ſate, and was deceived by her Golden Cup, and drank of the Wine of her Fornication; and once took the Whore for the Lamb's Wife, the Harlot for the true Woman,* Babylon *for* Jeruſalem, *Antichriſt for Chriſt, the* Titular Chriſtian *for the* True: *But now knoweth that the Son of God is come, and a good underſtanding given, whereby he knoweth him that is true, and is in him that is true; and hath received Wiſdom to* trace the Eagle in the Air, and the Serpent on the Rock, and the Adulterous Woman, who eateth *(the Forbidden Fruit)* and wipeth her Mouth, and ſaith, She hath done none Evil; *and is now acquainted with the Wiles and Myſterious Workings of him, who is more ſubtile than all the Beaſts of the Field; and is come*

to

to the Rending of the Veil, and the taking off the Covering, and to the falling of the Scales from his Eyes, and to the Revelation of the two great Myſteries of Godlineſs and Iniquity; I ſay unto thee, whoſoever thou art that readeſt theſe words, (and knoweſt not the ſame) Turn thy mind inward, commune with thy own heart, and be ſtill; ſtand in awe and ſin not; fear to offend that Holy Spirit which ſearcheth thy Heart, and love the Reproofs thereof; for its the way of Life; and wait low in the ſame, until that Eye be opened in thee that can ſee Gods Salvation, that he hath appointed unto the ends of the Earth; then wilt thou rejoyce therein. *And ceaſe from* Man *whoſe Breath is in his own Noſtrils, and ſpeaks the ſtudied Inventions of his own currupt Heart, and the Traditions of his Fore-Fathers; and yet ſaith,* Thus ſaith the Lord, *when he hath not ſpoken unto him, nor heard his Voice, nor ſeen his Shape; but ſpeaks the Conceivings and Divinations of his own Brain, and the Uncer-*

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tain Notions of his own Spirit; The * listening and hearkening to this, and following of this in the particular and in the general, is the universal Ground and Root from whence spring all the Diversities of Sects and Erroneous Opinions upon the Face of the Earth; *and from this ariseth all the Willing and Running, Self-Righteousness, Will-Worship, Voluntary Humility, and Intrusion into Things which are not seen in the Vision of God, but being vainly puffed up in a fleshly Mind: Now this thou art to cease from in thy own particular; for thou wert not created to follow thy own Thoughts, Conceivings, and* Imaginations, *nor the Motions of the Flesh, nor Enticements of the Serpent; But another Guide is appointed for thee, which all that are ignorant of, go astray from their Youth.*

*The Root of all Division, Erroneous Opinions and Sects.

Now, this Guide is not afar off, that thou needest say, Who shall ascend, or descend,

deſcend, or go beyond the Seas to fetch it; *but its nigh thee, in thy mouth and in thy heart, that thou mayeſt hear it, and obey it, and be guided by it.*

And that thou mayeſt know its Voice, and Teaching, and Guidance from all other Voices and Teachings, I will in a few words ſet before thee an Infallible way, and ſhew thee Certain Marks and Tokens thereof; for 'its known by its Work and Operation.

Firſt, If thou art (as all are before the New Creation is known) without Form, and Void, *Darkneſs being over the Face of the Deep; if thou art as the Waters, or one cover'd with Darkneſs; yet the Spirit of God moveth upon the Waters, and is ready to work in thee, and to form thee into a Comelineſs: and the true Light ſhines in thee, though thou art Darkneſs, in order to ſhew thee the way out of it: And thou mayeſt know this Holy Spirit that moveth upon the Waters, and the Voice of it from thy own Spirit, Thoughts and Imaginations, and from the voice of the Serpent,*

becauſe

* *because it always moveth against every Appearance of Evil, and calls out of it; sheweth thee the very secret Thoughts and Intents of thy Heart, reproveth and judgeth every vain Thought and wicked Imagination; and when thou goest before it, and walkest in the Paths of Darkness, Sin and Disobedience, thou may'st hear it as a Voice behind thee, reproving thee, saying,* This is the Way, walk in it. *And this holy Guide consents to no evil thou doest; but is given of God to lead thee out of it, and to bring thee to him that saves from it; This is the* great Ordinance of God, and the Means of Salvation, that he hath appointed; *the which, if thou slight and disregard, thou wilt remain without Form, Void and Empty of the Heavenly Treasures, and never be able to say in Truth as the Primitive* Christians *did, and the True* Christians *now can* (viz.) God, who commanded Light to shine out of Dark-

* An Infallible Mark of the Holy Spirit of God in the Hearts of Men, *Jew* and *Gentile.*

Darkneſs, hath ſhined in our Hearts, to give us the Light of the knowledge of the Glory of God in the Face of Jeſus Chriſt; *and ſo wilt continue ignorant of the New Creation of God, and of the Experimental Work of Regeneration, profeſs what thou wilt, and live under what Ordinances and Means thou wilt, and hear what Teachers thou wilt, and follow what other Guides thou wilt, if thou learneſt not of the Grace of God within, which hath appeared to thee and all men, if thou walkeſt not in the Light which ſhines within, and art not guided by the good Spirit of God, which was the Saints Guide in all Ages*, thy Profeſſion is vain, and thy Religion a Lye, and thou deceiveſt thy own Soul; in Sin thou liveſt, and in Sin thou wilt die, and where Chriſt is thou canſt not come. *This is the Experience of him that hath tried the Traditions of Men, the Teachings and Inventions of Men, Books and Studied Sermons, and Carnal Ordinances, and hath found them not able to lead one ſtep in the Nar-*

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row way, or give perfect Victory over one Sin; neither is all the Wisdom, Understanding, Prudence and Knowledge among all the Children of men, that are Strangers to the New Creation and Work of Regeneration, wrought by the Spirit of God within themselves, able to direct or bring any so much as to the Gate or Entrance of true Wisdom, Life and Immortality; but rather hedgeth up the Way, and leadeth more and more astray from it.

This is the Wisdom and Knowledge which the Righteous in former Ages testified against, which is of this World Fleshly *and* Foolish, Earthly *and* Sensual; *and whoever increaseth in it, increaseth in that which brings Sorrow (for, as the Fool, so dieth this Wise Man) and whosoever sets himself up in this Wisdom, as a Teacher of the Ignorant, and a as Guide to the Blind, though allowed by the Universities (or general Schools) he runs before he is sent, and doth not profit the People at all; but is as the Blind which leadeth the Blind, and*

they both fall into the Ditch together, out of which there is no redemption, but by the knowledge of the effectual working of the Holy Spirit, and Son of God in thee, to open thy Eye, that thou mayest see where thou art, and beget a desire in thee, and a Cry in thee for Deliverance, and minister strength unto thee, and to pull thy Feet out of the Mire and Clay, and to set them upon a Rock; and be as a Light unto thee, to guide thee in thy Way, that thou stumblest not again; all which I testifie he is ready and willing to do for thee, and all that love his appearance; And those only love his appearance, that love the Spirit of Truth in them, and believe in it, and receive it, which reproveth them of Sin, of Righteousness, and of Judgment; *and this is an infallible proof, that people love this Spirit, believe in it, and receive it, when they walk in it, and obey it, and bring forth the Fruits of it, and are led by it out of Sin, and that Righteousness and Judg-*

A True Proof that People love the Spirit.

Judgment, which it did reprove them of while they lived therein, and are led by it into that Holineſs and Everlaſting Righteouſneſs (through true Judgment) which is the White Rayment, Fine Linnen, and Cloathing of the True Chriſtian, *who is come to know the ſame Holy Spirit of Truth, which once convinced, reproved and Judged him for Sin and Ungodlineſs, to make him free from it, and become his Comforter and Leader into all Truth, according to the Promiſe of Chriſt Jeſus,* John 16. *the which to poſſeſs and enjoy, is the End, Sum and Subſtance of the* Chriſtian Religion, *and the End of all Hearing, Reading, Preaching and Believing; And that thou mayeſt know whether thou art a Poſſeſſor hereof, or whether thou only talkeſt of it, and profeſſeſt it, I in the Bowels of Love intreat and beſeech thee ſeriouſly to weigh, read and conſider what follows, as the* Faith and Experience of a True Chriſtian, *which is written in True Love and*

The Summe of Chriſtian Religion.

Good-Will *to all that have the Veil over their Hearts, and the Scales before their Eyes, when they are reading the Holy Scriptures, and profeſſing God, Chriſt and* Chriſtianity, *and the Doctrines thereof, which are but briefly hinted at, or ſpoken to in few words, in what follows.*

And whether thou art a bare Profeſſor, or a real Profeſſor, thou mayeſt reap profit hereby; if the one, thou art invited to inherit Subſtance; if the other, thou art exhorted and warned to beware, leſt thou loſe thy Inheritance again. So to the Light, Grace and Holy Spirit of God in thee (be thou Profeſſor, Prophane, or Believer) I do commend thee, with it to read, and with it to judge, and by it to be taught and guided into a good Underſtanding, and into the true Knowledge of the two great Myſteries of Godlineſs and Iniquity.

And that thou mayeſt truly underſtand and receive the one, and diſcover and avoid the other, is the deſire of him who is a Lover of the Chriſtian Religion, *and of all that walk therein, and hath Good will to all men,*

William Shewen.
Reader.

READER,

THeſe *Scriptures* following, having a good eſteem in my mind, as ſayings worthy greatly to be noted, and weightily conſidered, I have committed them to the Preſs; wiſhing thou mayeſt enjoy the end wherefore.

And this I will aſſure thee, if thou canſt underſtand, believe and receive theſe Divine and Heavenly Sayings, Precepts, Exhortations, Promiſes and Teſtimonies, in theſe and other Scriptures mentioned in this brief Declaration of a *True Chriſtian's Faith*, &c thou wilt not ſtumble at nor reject his Teſtimony, *&c.* but embrace and have Unity therewith. But if thou underſtandeſt not, nor believeſt the one, neither wilt thou the other; for the *True Chriſtian* bears Teſtimony to the Holy Scriptures, and the Scriptures to him; and the *Titular Chriſtian's* Teſtimony is againſt them, and they are againſt him, becauſe he doth not obey them, nor live the Life they call for.

Eccl. 12. 1, 2. *Remember thy Creator in the days of thy Youth, while the evil days come not: nor the years draw nigh, when thou ſhalt ſay,* I have no pleaſure in them; *while the Sun, or the Light, or the Moon, or the Stars be*

nor darkened, nor the Clouds return after the rain.

Dearly beloved, Believe not every Spirit, but try the Spirits, whether they are of God; for many falſe Prophets are gone out into this world, 1 John 4. 1, &c.

Little Children, You are of God, and have overcome them, for greater is he that is in you, than he that is in the world, ver. 4.

Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: He that continueth in the Doctrine of Chriſt, hath both the Father and the Son, 2 John 9.

If there come any unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God ſpeed, ver. 10.

To be carnally minded is death; but to be ſpiritually minded, is life and Peace, becauſe the carnal Mind is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be: So then, they that are in the Fleſh cannot pleaſe God. But ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now, if any man have not the Spirit of God, he is none of his. And if Chriſt be in you, the Body is dead becauſe of Sin; but the Spirit is Life becauſe of Righteouſneſs, But if the Spirit of him that raiſed up Jeſus from the Dead dwell in you, he that raiſed up Chriſt from the Dead ſhall alſo quicken your

Mortal

Mortal Bodies by his Spirit, that dwelleth in you. Rom. 8. 6, 7, 8, 9, 10, 11.

Unto the pure all things are pure: but unto them that are Defiled and Unbelieving, is nothing pure; but even their Minds and Consciences are defiled; They profess, that they know God, but by Works they deny him, and are abominable; and to every good Work Reprobate, Tit. 1. 15, 16.

If ye abide in me, and my Words abide in you, ask what you will, and it shall be done unto you, John 15, 7.

And you shall know the Truth, and the Truth shall make you free. Whosoever commiteth Sin is the Servant of Sin, John 8. 32, 34.

Verily, verily, I say unto you, If a man keep my saying, he shall never see Death, ver. 51.

Father, I will, That they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the Foundation of the World; that the Love wherewith thou hast loved me, may be in them, and I in them, John 17. 24, 26.

The Disciple is not above his Master, but every one that is perfect shall be as his Master, Luke 6. 40.

But love ye your Enemies, and do good; and lend, hoping for nothing again; and your Reward shall be great, and ye shall be the Children

of the Higheſt; for he is kind to the Unthankful, and to the Evil: Be ye therefore Merciful, as your Father alſo is merciful, Luke 6.35,36.

Ye are my Friends, if ye do whatſoever I command you.

But the Anointing which ye have received of him, abideth in you: And ye need not that any man teach you, but as the ſame Anointing teacheth you of all things; and is Truth, and is no lye: And even as it hath taught you, ye ſhall abide in him, 1 John 2. 27.

Read the 8th. Chapter to the *Romans*, and the Lord give thee underſtanding.

Rom. 10 8. *The Word is nigh thee, in thy Mouth, and in thy Heart; that is the Word of Faith which we preach. And hereby we do know that we know him if we keep his Commandments: He that ſaith he knoweth him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: But whoſoever keepeth his Word, in him verily is the Love of God perfected; hereby know we, that we are in him. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked,* 1 John 2. 3, 4, 5, 6. read to the end of the Chapter.

Little Children, Let no man deceive you; He that doth Righteouſneſs is Righteous, even as he is Righteous: He that committeth Sin is of the Devil; for the Devil ſinneth from the beginning: For this purpoſe was the Son of God manifeſt,

manifeſt, that he might deſtroy the Works of the Devil. Whoſoever is born of God, doth not commit Sin; for his Seed remains in him, and he cannot ſin, becauſe he is born of God. In this the Children of God are manifeſt, and the Children of the Devil; whoſoever doth not Righteouſneſs is not of God, neither he that loves not his Brother. We know, that we have paſſed from Death to Life, becauſe we love the Brethren. He that loveth not his Brother, abideth in Death, 1 John 3. ver. 2. to the 10th. and 14th.

No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby we know, that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen, and do teſtifie That the Father ſent the Son, to be the Saviour of the World, 1 John 4. 12. read to the end of the Chapter.

I counſel thee to buy of me Gold tried in the Fire, that thou mayeſt be Rich; and White Rayment, that thou mayeſt be cloathed, and that the Shame of thy Nakedneſs do not appear; and anoint thy Eyes with Eye-ſalve, that thou mayſt ſee. As many as I love, I rebuke and chaſten; be zealous therefore, and repent. Behold I ſtand at the Door, and knock; if any man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me. To him that overcometh will I grant to ſit with me in my Throne,

Throne, even as I alſo overcame, and am ſate down with my Father in his Throne. He that hath an Ear, let him hear what the Spirit ſaith to the Churches, Rev. 3. 18, 19, 20, 21, 22.

To him that overcometh will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a New Name written, which no man knoweth ſave he that receiveth it, Rev. 2. 17.

He that believes hath the Witneſs in himſelf.

He that overcometh ſhall inherit all things; and I will be his God, and he ſhall be my Son.

But the fearful and Unbelieving, and the Abominable, and Murderer, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars ſhall have their part in the Lake which burns with Fire and Brimſtone, which is in the Second Death, Rev. 21. 7, 8.

Thus have I here tranſcribed and ſet before thee theſe Scriptures before, being very Divine and Heavenly Sayings, greatly worthy of thy reading over and over again; and in that Light and Grace which ſhines and appears in thy Heart, and is able to remove the Covering, and take away the Veil from off the ſame; I deſire thee to weigh and conſider them, and meaſure and try thy ſelf thereby. Had I not the Remembrance ſtill upon my Mind, how I often read thoſe Scriptures, and many

many the like, while my Underſtanding was clouded, and the Veil over my Heart, and did not underſtand what I read, nor receive the Comfort of them, nor witneſs the Truth thereof in my ſelf; I ſay, were it not for this Remembrance, and the Knowledge of the true Light, that now ſhineth out of Darkneſs, I ſhould admire aud wonder how the *Titular Chriſtian*, who readeth and profeſſeth the Holy plain Teſtimonies, Precepts, Exhortations, and Glorious Promiſes recorded in the Holy Scriptures (and lived in, and born witneſs to by divers *True Chriſtians* now in this Age) ſhould oppoſe and gain-ſay the ſame, and underſtand nothing thereof.

Though he profeſſeth them to be his Rule, he is ſo far from being ruled by them himſelf, that he hates and perſecutes thoſe that are, and that have received the good things they teſtifie of.

And were it not that the holy Scriptures had a great eſteem in the affections of the People of thoſe Nations called *Chriſtendom*, and that they did bear ſo plain Evidence to the Truth of the Doctrines taught, and Heavenly Eſtates now profeſſed and enjoyed by the *True Chriſtian*, he would be more hated, perſecuted and cried out againſt than he is: So for this Reaſon and divers more, he hath great cauſe to praiſe God, that the Scriptures

tures have been preſerved, and the holy Divine Sayings and Teſtimonies of the Righteous delivered down to this Age, ſo clear, true and plain as they are; for he alone enjoys the Benefit, Priviledge, and Comfort of them, by the Virtue and Operation of the Light, Love and Spirit of God, which they teſtifie of, working in his Inward Man: And except this be known, the Scriptures and all Heavenly things are as a ſealed Book to thee, let thy Natural Parts, Wiſdom and acquired Attainments be never ſo great: Therefore thy Duty is above all things, to hearken to, and obey the Voice of God, and regard the Inſpiration of the Almighty, which gives Underſtanding, that thou mayeſt learn his Heavenly Precepts, and underſtand his Divine Myſteries, and enjoy his Glorious Promiſes, and be made wiſe unto Salvation, and ſo inherit Everlaſting Life, Peace and Glory, and know an Entrance Miniſtred into the Joy of the Lord.

And at leaſt an Earneſt of all theſe things thou art to know, revealed, felt and enjoyed within thy ſelf, before thou go hence, and be no more ſeen among men.

Therefore put not the Day of the Lord afar off, nor ſay in thy Heart, *The Lord delays his coming*; for he waits to ſhew himſelf gracious unto thee, and is come nigh unto

unto Judgment, and ſtandeth even at the Door, and appeareth at the Gate and Entrance of thy Heart; and his appearance thou mayeſt infallibly know from all other Appearances, becauſe it judgeth every Appearance of Evil; and not only ſo, but if thou openeſt the Gate, and entertaineſt him in thy Heart, he will furniſh thee with Power and Strength againſt it, and fill thy Temple with his Heavenly Treaſures of Wiſdom and Glory: So ſhalt thou not only read and hear of Good Things, but underſtand, poſſeſs and enjoy them; and be able to obey this Exhortation, *Abſtain from every Appearance of Evil.* Read *Proverbs* 8.

And this Saying, once ſpoken to *Cain*, the Firſt-born, after Tranſgreſſion, univerſally concerns thee and all Mankind, and is ſounded daily in their Ears, *If thou doſt well, ſhalt thou not be accepted? But if thou doſt Evil, ſin lies at thy Door*, Gen. 4. 3. *And Tribulation and Anguiſh attends every Soul of Man that doth Evil* (let him profeſs what he will) Rom. 2. 9.

Something

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Something by Way of Caution *and* Warning *to the* Titular Chriſtian, *to whoſe Hand this following Treatiſe may come.*

I Have ſome ſenſe upon my Mind, that thou wilt upon thy reading thereof, be ready to cenſure and judge thoſe Things thou underſtandeſt not, nor haſt had any experience of; and alſo, to deride and mock at the frequent Teſtimonies and Exhortations to the *Light within*, *Grace within*, *Spirit within*, *Power of God within*, *Word of God within*, *Law within*, &c. Conſider what thou doſt, and againſt what and whom thou openeſt thy Mouth, and dread the Living God, whom in Words only thou profeſſeſt to be *a Spirit*, *Infinite*, *Omnipreſent* and *Almighty*; which Spirit ſearcheth thy Heart, and judgeth thy Ways,

Ways, though thou at present be Ignorant and Inbelieving concerning him, and his being so near thee; and also consider within thy self, how that if thou knowest not Light shining within, and walking in it, thou art no Child of it, but Darkness abounds in thee, and thou knowest not whither thou goest, nor at what thou stumblest; if Grace, thou knowest not to rule and reign within thee, Sin ruleth, and Death, the Wages thereof, is present with thee; if the Spirit of God thou knowest not teaching and ruling in thy Heart, and sitting upon the Throne thereof, the Spirit of Satan, Devil and Antichrist rules there, and teacheth there, and thou art a poor Captive and Bondslave thereof, profess what thou wilt; and if the Power of God thou knowest not working within thy self, and operating in thy Heart, not only to shake, pull down, and remove that which can be shaken and removed, but also to bring in that which cannot be shaken

ken nor removed, (*viz.*) everlasting Righteousness; I say, if this thou knowest not, the *Power* of the Enemy of God (and thy Soul) worketh in thee, and prevaileth over thee, by working in thy Imaginations, Will, and Affections, Mind and Members, that which is Evil, either in Self-sinning, or Self-righteousness, which are both abomination to the Lord: So if thou knowest not the Word of God within thee, in thy Mouth and in thy Heart (with the Virtues and Properties thereof, *as a Hammer, as a Fire, quick and powerful, sharper than a two-edged Sword*) and heareſt and obeyest the Noice thereof; I say, if this Word thou knowest not within, thou art not made clean nor sanctified by it; but those things stand in thee, against which it is as a Hammer, Fire, Sword sharp and powerful; and the Word and Commands of the old Serpent, that Betrayer, sounds loud in thy ears, and pierceth deep into thy heart, and thou art carried away with

Ways, thoug'h thou at preſent be Ignorant and Unbelieving concerning him, and his being ſo near thee; and alſo conſider within thy ſelf, how that if thou knoweſt not Light ſhining within, and walking in it, thou art no Child of it, but Darkneſs abounds in thee, and thou knoweſt not whither thou goeſt, nor at what thou ſtumbleſt; if Grace, thou knoweſt not to rule and reign within thee, Sin ruleth, and Death, the Wages thereof, is preſent with thee; if the Spirit of God thou knoweſt not teaching and ruling in thy Heart, and ſitting upon the Throne thereof, the Spirit of Satan, Devil and Antichriſt rules there, and teacheth there, and thou art a poor Captive and Bondſlave thereof, profeſs what thou wilt; and if the Power of God thou knoweſt not working within thy ſelf, and operating in thy Heart, not only to ſhake, pull down, and remove that which can be ſhaken and removed, but alſo to bring in that which cannot be ſha-

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ken nor removed, (*viz.*) everlaſting Righteouſneſs; I ſay, if this thou knoweſt not, the *Power* of the Enemy of God (and thy Soul) worketh in thee, and prevaileth over thee, by working in thy Imaginations, Will, and Affections, Mind and Members, that which is Evil, either in Self-ſinning, or Self-righteouſneſs, which are both abomination to the Lord: So if thou knoweſt not the Word of God within thee, in thy Mouth and in thy Heart (with the Virtues and Properties thereof, *as a Hammer, as a Fire, quick and powerful, ſharper than a two-edged Sword*) and heareſt and obeyeſt the Noice thereof; I ſay, if this Word thou knoweſt not within, thou art not made clean nor ſanctified by it; but thoſe things ſtand in thee, againſt which it is as a Hammer, Fire, Sword ſharp and powerful; and the Word and Commands of the old Serpent, that Betrayer, ſounds loud in thy ears, and pierceth deep into thy heart, and thou art carried away with

the wind thereof, and entereſt into his Temptations daily, and knoweſt not Power againſt them; ſo thou canſt not ſay, as *David* once did, *I have hid thy Word in my heart, that I might not ſin againſt thee:* neither haſt thou received with meekneſs the ingrafted *Word*, which is able to ſave; but art of thoſe whom Chriſt ſpoke to, *Ye have not his Word* (ſpeaking of his Father) *abiding in you.*

Pſalm 119. 11.

John 5. 38.

And if thou knoweſt not the Law of the Spirit of Life within thee, written in thy inward parts, thou art a *Stranger to the New Covenant*, and the Law of Sin and Death hath power over thee, and the Law that is in thy Members leads thee captive thereto, and the carnal mind which is enmity againſt God, and cannot be ſubject to his Law, reigns in thee; and though thou profeſſeſt the

Jer. 31. 33.

Law

Law of God with thy Tongue, thou doſt not love it, nor delight in it in thy Heart; neither is it better in thy eſteem than thouſands of Gold and Silver.

So, in ſhort, If thou art not partaker and poſſeſſor of the Heavenly Treaſures in thy earthen Veſſel, thou art fraighted with earthly Treaſures and Vanities; if thou knoweſt not thy Body the Temple of the living God, and thy Heart his Throne, then is it as a Cage for Unclean Birds, and as a Habitation for Wild Beaſts, and as a Neſt for Venemous creeping things; and the Prince of Darkneſs ſits upon the Throne of thy Heart, and ruſes there, let thy Opinion and Talk of Religion be what it will.

Now, be thou warned and adviſed, to watch againſt that Spirit in thy ſelf, which moveth thee to ſlight, deride, and mock at the Appearance and Manifeſtation of the *Light*, *Grace*, *Spirit*, *Power*, *Word* and *Law* of God *within*.

And learn to ceaſe alſo from thoſe Teachers without, which have cauſed thee to err, who hate the Light within, and deſpiſe the ſhining of it, and give it deſpicable Names; as, *Ignis Fatuus*, uncertain or falſe Fire; *Natural Light*; and the checks and Reproofs of it, but the checks of a *Natural Conſcience*; and deſpiſe the Grace that appears to all men, and call it *Common, and not Saving Grace*; and ſlight and reject the Power and Spirit of God within, which moves and works againſt all evil, and to all good, not allowing it to be the principal Rule and Guide of a *Chriſtian*; and alſo endeavour to demoliſh and race out the Word and Law of God within, under pretence of directing thee to a more ſure Word and Law without, *viz.* the *Holy Scriptures*, which contain divers Words, Precepts, and Commandments, *&c.* ſpoken by holy Men, to whom the Word of the Lord came (which was before the words were) and by this Lord and Spirit that

that came to them, and was in them, were they moved to ſpeak them, and that is greater than the Words; and till thou knoweſt a meaſure of the ſame Word and Spirit within thy ſelf, thou canſt neither truly underſtand nor obey the Words, nor holy Precepts, and Exhortations that proceeded from it, that indeed being the original Cauſe, Root, and Ground from whence all the good Words and good Works that ever ſprang up in the heart of mankind proceeded: Such Teachers have ran, but God hath not ſent them; ſo people are not profited, but ſpoiled by them; they ſhut up the Kingdom of Heaven againſt men; they neither enter themſelves, nor ſuffer thoſe that would; and under the name of Miniſters of Chriſt, are direct Miniſters of Antichriſt, *from ſuch turn thou away*, and learn of the Grace of God, which teacheth to deny ungodlineſs, *&c.* and love the Light, and bring thy Deeds to it,

John 3. 21.

and *walk in it*; ſo ſhalt thou become a Child of it, and have right to inherit the precious Promiſes, and poſſeſs and enjoy the glorious Priviledges, which thou haſt hitherto only profeſs'd, heard, and read of in the holy Scriptures; ſo wilt thou come to inherit Subſtance, and ſoon be wiſer than thy former Teachers; and of a *Titular Chriſtian* thou wilt become a *Chriſtian indeed*, an *Iſraelite indeed*, a *Jew inward indeed*, *whoſe praiſe is of God, and not of Men.*

W. S.

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The True

CHRISTIANS

Faith and *Experience* DECLARED

Concerning *God*, *Chriſt*, the *Spirit*, &c.

Firſt, *Concerning God.*

THE *True Chriſtian* believes there is one God, who is a Spirit, pure in Eſſence, Omnipreſent in Being, Incomprehenſible and Almighty in Power: And he demonſtrateth his God is infinite and incomprehenſible in himſelf, and all the words of Men and Angels cannot define him, as he is, being *in all*, *through all*, and *above all*: And the various names given him throughout the Holy Scriptures, were according to the Manifeſtation or Appearance and Ope-

ration of his Spirit in their Hearts that wrote them, and according to the ſtate it found them in, when it appeared to them: hence he is called a Conſuming Fire; *Our God is a Conſuming Fire*, and his Word as a Hammer, and as a Fire, and a jealous and angry God, who as a devouring Fire goes through the Bryars and Thorns, and conſumes them; and the day of his Appearance among theſe Bryars and Thorns, and conſumes them; and the day of his Appearance among theſe Bryars and Thorns, Thiſtles and Stubble, is compared to the burning of Fire in an Oven, in which the wicked cannot dwell. And others could call him by quite contrary names, even according to the operation of his Spirit in them, and by the ſame could ſay, that *God is Love*, and his Word was as Milk, and ſweeter than Honey, or the Honey-comb, and that the Light of his Countenance was better

Faith and Experience after this manner; he has received a Manifeſtation of him in his own Heart, Mind, and Spirit; and ſo is come to know him pure, and Omnipreſent by his Work and operation therein; he can ſay, that God is pure of a Truth, becauſe he findeth his appearance ſo pure and holy in his heart, that it will not allow nor ſuffer ſo much as a vain Thought to lodge there, nor no unclean thing to be touched. And this *True Chriſtian* is a true witneſs of the truth of thoſe Scriptures (*Hab.* 1. 13. *Jer.* 17. 10. and 15. 19.) which ſaith, that *God is of purer*

eyes

eyes than to behold iniquity; and that *he searcheth the heart, and trieth the reins*, and divideth betwixt the precious and the vile, betwixt thought and thought, word and word, work and work; And further, he is a true witness, that God is Almighty in Power, because he hath by his mighty power broken down those strong holds, formerly builded in his heart by the enemy of his Soul; *Cast down imaginations, and every high thing, that exalted it self against the knowledge of God; bringing into captivity every thought into the obedience of Christ.* And he knoweth the dark Mountains, at which his feet stumbled, than the increase of Corn, Wine, and Oyl; and that he was a shield and a shadow of a Rock in a weary Land; and his name as a strong Tower and a safe-dwelling-place, and as precious Ointment poured forth; and his Face or Presence, Glory and Power, which is terrible to the worker of Iniquity, is pleasant and desirable by those that witness *Sion*'s Redemption by the Spirit of Judgment and Burning from iniquity; these things are known now, as in former Ages. The same Ark, whose presence troubled and plagued the *Philistians*, was the Glory of *Israel*; the same hand and power that smites and destroyeth the *Egyptian*, saves and delivers the *Israelite*; the same Spirit of Truth that reproveth the world of sin, is the comforter of those that are made free by it from Sin; the same Breath that breathed Life in the beginning, before sin entred, kindleth

the fire that tormenteth the wicked. He that can understand, let him.

bled, removed, and the Rocks rended, and the raging waves stilled, and that tongue and nature bridled, which no man could tame: but before this be witnessed, he hath known him to sit as a *Refiners fire, and as Fullers Sope, and as a Spirit of Judgment and Burning*; and so became a living witness of what he hath seen, felt, heard, and understood, by the mighty working of his Holy Spirit in his mortal Body.

Mal. 3. 3.

The *Titular Christian*, he saith he believeth in one God, who is Pure, Omnipresent and Almighty (take his word and there is no difference) But how doth he demonstrate his Faith, that to him there is but one God? why, he hath heard a relation of him, his Oneness, his Purity, and Almightiness in the Holy Scriptures, and he hath been educated and trained up in the Traditions of his Forefathers, and so his knowledge of God he professeth is acquired therefrom; he hath read in some Book, or some body hath told him that God is One, Pure, Omnipresent and Almighty, and he grounds his Faith and knowledge upon this Tradition and History and professeth God and his Attributes in words

words, but is not a living Witness of the same within himself: And so, notwithstanding he professeth one God, he liveth in the world which hath many Gods, and worships and falls down before them; every beloved lust obeyed, is a God. Let the *Titular Christian* profess what he will, he that committeth Sin is the servant of it, and therein is no Believer, Worshipper, nor knower of the True God, his Purity nor Almightiness, because his heart remaineth corrupt and rocky, and the Mountains of Darkness and Ignorance remain unremoved, and the strong holds of Satan unbroken down, his thoughts and imaginations unsubjected to the obedience of Christ, his Will, Tongue, and Nature unbridled, the dross, tin, and rubbish remains, and is as a grave to the pure Metal. This *Titular Christian* contents himself to hear or read of God, *as a Refiners fire, and as Fullers Sope, and as a Spirit of Judgment and Burning*; and of his cleansing and purifying some in former Generations, but loves not, nor cares not to know him so in himself; but rather despiseth and hateth his pure appearance in him (whose first work is to convince him of Sin, Righteousness, and Judgment) which is compared to a little Silver amongst much Dross, a little seed amongst many great ones, and to a little Leaven hid

in

in three measures of Meal; which Silver can't be parted, separated, and enjoy'd, but by the appearance of God within, as a Refiners fire, to purge away the dross, and take away the tin also, which is somewhat like the Silver, whereby the *Titular Christian* is deceived; neither can the little Seed grow up till the rubbish be taken away, and the ground that is curſed removed, and the heart made honeſt, which is the good wherein the ſeed of the Kingdom grows to perfection: neither can the little leaven work through and leaven the three measures of Meal, till that be taken away which letts and hinders, *viz:* Unbelief, and hardneſs of Heart. Now this day of ſmall things, this day of *Jacob*'s troubles, wherein he goes through the Refiners fire, this little ſeed, this little leaven is overlook'd, deſpiſed, and ſlighted by the Titular Chriſtian, who in his own conceit is exalted and puffed up above the pure appearance of God in his heart, which to know and obey is the gate of all true Wiſdom and Knowledge; and is grown ſo tall, great, and wiſe in his own thoughts and imaginations, that he cannot walk in the ſtraight way, nor go in at the door of the Sheep fold, but would climb up ſome other way, and ſo contents himſelf with a traditional hiſtorical profeſſion of God in words,

and

and deny him in works: And all the knowledge and experience he hath of God, his Purity, Oneneſs, and Almightineſs is but as ſome body hath told him, or as he hath in an unſanctified and unprepared heart, read in the holy Scriptures, which knowledge avails nothing, except accompanied with a living *experience of the ſame power, working after the ſame manner as it did in others in times paſt, who have left their teſtimonies thereof upon record.*

II. *The True Chriſtian's Faith and Experience concerning the Lord Jeſus Chriſt.*

THE True Chriſtian believes in one Lord Jeſus Chriſt, who came from the boſom of the Father, who is the Son of the true God, by whom he made the world; and that this Lord Jeſus Chriſt is his Saviour, Redeemer, Sanctifier and Cleanſer, by his precious Blood, and is to him as a King, Prieſt, and Prophet, *&c.* And he demonſtrateth his Faith in this manner, in being obedient to him as he is Lord, in being ſaved by him from ſin, as he is Jeſus, and by his learning of him, and being by him, as he

is

is Chriſt, or the Anointing: So he can call him Lord Jeſus Chriſt in Truth and Righteouſneſs, having truly learned his Name and Nature, through obedience to his Croſs, and a cleanſing by his precious Blood; and ſo he not only reads, hears, and profeſſes the benefits and priviledges which the Primitive Chriſtians partook of and enjoyed, by believing in, and receiving of Chriſt, but experimentally partaketh of, and enjoyeth the ſame; *And the Spirit of God beareth witneſs with his Spirit, that he is a child of God, and a joynt-heir with Chriſt*, Bone of his Bone, and Fleſh of his Fleſh; and that he hath the mind of Chriſt; and that Chriſt lives in him, and is *greater in him than he that is in the world.* And as the old adverſary the Devil is ſtrong and powerful to tempt, and ready on the one hand, and on the other, to draw and allure into evil; ſo he knoweth his Lord and Saviour Jeſus Chriſt as near, and as ready, and more powerful to deliver, ſave, and preſerve him from falling into evil and temptation; and he is not only enabled to reſiſt the Devil, but to make him flee alſo. Thus in Truth can the true Chriſtian call Chriſt the Captain of his Salvation; who being armed with his Power, fights as he did, and followeth him,

Rom. 8. 16.

him, and ſits down in heavenly places with him, triumphing over Sin, Death, Hell, and the Grave. So the True Chriſtian proveth himſelf ſo, by denying himſelf, and taking up his Croſs daily, and following of Chriſt; and that he believeth in him, becauſe he enjoyeth everlaſting Life, and abides not in Death and Darkneſs, but hath overcome the wicked one; and that he is his Lord, becauſe he doth the thing he ſaith or commandeth; and that he loveth him, becauſe he keepeth his Commandments; and hath received power to become the Son of God; and further, hath a Name better than the name of Sons and Daughters.

The *Titular Chriſtian* ſaith, he believeth in one Lord Jeſus Chriſt, the Son of the true God, by whom he made the World; and that this Lord Jeſus Chriſt is his Saviour, Redeemer and Sanctifier by his precious Blood, *&c.* and profeſſeth him as King, Prieſt, and Prophet: and in all his Attributes and Offices.----But how doth he demonſtrate and ſhew forth his Belief and Profeſſion? how is he his Lord? Doth he do the thing he ſaith? How is he his Saviour? Is he ſaved by him from the committing of ſin, and redeemed from a vain converſation? How doth he believe in him as Chriſt or the Anointing? Is he taugat by him? How is he his King,

King, Priest, and Prophet? Doth he rule in his heart as King? Are all his Services, Sacrifices, and Offerings offered up by and through his hand, as Priest? Doth he hear him in all things, as the Prophet whom God hath raised like unto *Moses?* No, the *Titular Christian* hath no knowledge of him after this manner, neither doth he believe 'tis attainable on this side the Grave, nor possible to obey him as Lord, nor to be saved by him from sin, as Jesus, nor taught by him, as Christ or the Anointing, nor that he can be washed, cleansed, and sanctified by his precious Blood from the stains, spots, and defilements of the World, Flesh, and the Devil, while he bears about this body of clay; he contents himself with a corrupt, traditional Faith, which hath sprung up in the dark night of Apostacy (which is certainly a very venemous pernicious weed of the Devils Kingdom, which hath poisoned and destroyed the souls of many, and is now grown to such maturity, and cloathed with such beauty to the eye of the *Titular Christian*, though thereby he is taught to believe, that 'tis not possible to cease from sin, nor to have his heart purified, nor to overcome the Devil, and gain victory over the world: and further, that notwithstanding he committeth sin daily, and liveth in the act of it

term

term of life in this world, he is hereby taught to believe, that Christ will save him from the guilt and punishment of it in the world to come. It may be said of this *Titular Christian's* Faith, as it was once said of *Saul* and *David*, *Looseness and Atheism hath slain its thousands, but this its ten thousands.*

So although he hears and reads what Christ did in, and for those that believed in him, and of the powerful vertue and operation of that ancient Christian Faith, which was once delivered to the Saints, and born witness to by the holy Scriptures; yet he neither hopes, believes, nor expects to witness the same wrought in him, and for him, they bear witness of some, in whom Christ *wrought* * *all their works*: and that *through him they were able to do all things*: And many glorious things were spoken of, and were enjoyed by the true Believers in Christ, while upon earth. But the *Titular Christian* puts off all till he is dead, and pleads for the continuation of the Devil and his works, term of life, and faith, the Devil works strongly in him, and prevails over him, and causeth him to sin in his holy Duties; and that he is so captivated by him, that he cannot live one day or hour without sin: so, notwithstanding his profession of

* In whom Christ works all, the Devil works nothing.

Christ, he knows him not *greater in him, than he that is in the world.* So the strong man keeps house, and is furnished with his goods; and though he cries Lord, Lord, he is a *worker of iniquity*, and is bound in chains of darkness, and his feet stick fast in the mire, and in the clay; even while he talks of Lord and Saviour, he is led captive at the Devils will, and is a stranger to that power which is able to resist him, and make him flee, and to that *Faith which gives victory*: So he cannot in truth call Christ the Captain of his Salvation, nor approve himself one of his Souldiers, who is armed with the same power, and with it fights against the same enemy, and *gains the victory*, and followeth him, *who rides on conquering, and to conquer*; so never comes to *sit down with him in his Fathers Kingdom*, triumphing over Sin, Death, Hell, and the Grave, but remains under the power thereof, through the fear of which he is all his life time subject to bondage, let his profession of Liberty and Redemption by Christ be what it will; his fair talk will avail him nothing, though he saith he believeth in Christ, and loveth him, yet *if he keepeth not his Commandments, he is a lyar, and deceiveth himself, and hath not eternal life abiding in him.* Profession and Name

Heb. 2 15.

of

of Christ without Possession and Nature, is of no worth.

III. *The True Christian's Faith and Experience concerning the Holy Spirit.*

THE *True Christian* believeth in the Holy Spirit, being one of the *Three which bears Record in Heaven, which Three are One*; and he sheweth forth his Faith by his obedience thereto: he hath received the *Spirit of Adoption, whereby he can call God Father*; (not as the *Scribes*, *Pharisees*, and *Hypocrites* did) but in *Truth and Righteousness*; and he witnesseth a being led by the Spirit in the way of holiness, and so cannot *fulfil the lust of the flesh*, but by the same doth mortifie them, and gain victory over them, and is sanctified and cleansed from them, and is taught by the Spirit *the true knowledge of God*, and how to *worship him aright in Spirit and Truth*, and so prays with the Spirit and with the understanding, and sings in the Spirit, and praiseth God in the Spirit, and the *Law of the Spirit is in his heart, and this Law of the Spirit of Life makes him free from the Law of Sin and Death, and the Spirit of God which raised up Jesus from the*

dead, dwelleth in him, and quickneth his mortal body. And this *True Christian* is the *Spiritual Man which discerneth all things, but is not discerned by another out of the same Spirit which searcheth all things, yea, the deep things of God*; and he is led by the Spirit from under the Law, and through the Law, to him which was before the Law, and so is under Grace, and brings forth the fruits thereof, which is *Love, Peace, Joy, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance*; against this *Christian there is no Law.*

The *Titular Christian* he saith, *he believeth in the Holy Spirit*, &c. But how doth he demonstrate his Faith and Belief; he is ready to make a mock of receiving the Spirit, and being led by the Spirit, and mov'd and taught by the Spirit, this seems strange Doctrine to him, that he should know his *lusts mortified by the Spirit*, and that he should walk in the Spirit, and be sanctified by the Spirit from all sin and uncleanness, and that he should attend the motion and guidance of the Spirit, and in all his conversation to do nothing but what will stand justified by this Holy Spirit, and that he should pray in the Spirit, and sing with the Spirit, and worship in the Spirit, *&c.* These are new Doctrines to the *Titular Christian*, he knows not what

to

to make of them, except it be to brand them with despicable names: *And the Law of the Spirit of Life, which should free him from the Law of Sin and Death*, he is a stranger to, and wholly ignorant of *the in-dwelling of that Spirit which raised Jesus from the Dead, to quicken his mortal body*; this he counts *Fanatick* Doctrine, *&c.* And instead of being a *spiritual man which discerneth all things*, he is carnal, and seeth not far off; the Vail being over his heart, cannot see nor regard the Glory of God when it appeareth in the inward Temple, but opposeth and slighteth the appearance of that Holy Spirit which *searcheth his heart and all things*; and so is not led by it from under the Law, which *Law was added because of Transgression*: And this *Titular Christian* which liveth in the nature and act of Transgression, and that knows not *the cursed ground removed, which bringeth forth bryars and thorns*, from whence all evil thoughts, words, and works proceed, and is a stranger to the mortification of them by the Spirit, he is under the Law, and liable to the punishment thereof, and not under Grace. Let him profess what he will, if he brings not forth the fruit of the Spirit in his Life and Conversation, he clearly sheweth, he doth not believe in it, nor walk in it, neither hath received it, nor come to any

true knowledge of it, by its work and operation in his heart; he only talks of it with his tongue, as some book or body hath told him: This is the property and state of a *Titular Christian*.

IV. *The True Christian's Faith and Experience concerning the Holy Scriptures.*

THE *True Christian* truly honoureth the Holy Scriptures in their places, and believeth and receiveth their Testimony, and is a living witness of the truth thereof, and he demonstrateth it as followeth, By believing, receiving, and obeying him (*viz.* Christ Jesus) of whom they testifie, whereby he receives power to order his Conversation according to them. And the *True Christian* believeth that they were spoken, and written by the motion and inspiration of the Spirit of God in holy Men, Prophets and Apostles; and that it is his duty to wait upon God, to receive the Spirit of Grace and Glory, and the gifts thereof, of whom they testifie; that thereby he may be enabled to read them with understanding, and to receive the comfort of them, and to be made wise

wise through Faith in Christ unto Salvation by them.

And this *Christian* knows right well, that all the *University* or *Academical Learning* in the world is not able to give the true knowledge of the mind of the Spirit in the holy Scriptures; they are as a seal'd Book to all the Wit, Reason, Comprehension and acquired Parts of all Mankind in the Fall, learned and unlearned: And until man comes to receive, regard, and improve the manifestation of the Spirit, *which is given to every man to profit withal*, as the Scriptures witness, he is wholly ignorant, and a stranger to the key of true knowledge; and the treasures of Life and Wisdom are hid from him, and secured as with seven Seals; and the Cherubims, with a flaming Sword, turn every way, and guard the Tree of Life, with the fruits thereof, from the fallen wisdom of Man. And this the *True Christian* knows by experience, having tried what the wisdom of this world in all its perfections can do; and hath seen it confounded and brought to nought in himself, being discovered to be no part of the key of true everlasting knowledge; but rather that which hides it, and makes the Vail the thicker, and shuts the door of the Kingdom the faster; and those that abound in it, neither enter themselves,

nor suffer those that would. And this the Holy Scriptures testifie.

The *Titular Christian*, he saith, he honoureth the Scriptures, and believeth the Testimony of them, *&c.* But how doth he demonstrate his honour to them, and belief of them? Doth he order his Conversation according to them? They exhort, *To abstain from every appearance of evil, and from every fleshly lust, which wars against the soul; and to put on the whole armour of God, and thereby resist the Devil, and make him flee.* The *Titular Christian* doth not obey this Exhortation, neither doth he believe, that 'tis possible that any should obey it on this side the Grave: So while he pretends to honour them, he gives them the lye; for, what's more ridiculous and unreasonable, than to profess a belief that the Spirit of God in holy Men hath left holy Precepts and Exhortations upon Record in the Scriptures, which are unpossible to be obeyed? Yet this is the language of the *Titular Christian*, who honoureth them with his Lips, and cries them up with his Tongue, but in Works denies them. Sometimes he will give them more titles of honour than to them is due, as when he calls them, *The Word of God, The Touch stone and Tryer of all Spirits, The everlasting Rule of Faith and Practice*; so in his igno-

ignorance will advance them with lip-honour beyond what they teſtifie of themſelves, and above what they are; for they are not the Word of God, but proceeded from it, and bear witneſs thereof, which Word is ſharp and powerful, ſharper than a two-edged ſword, dividing in the inward parts; and this Word is in the mouth, and in the heart, to be heard there, and obeyed there: And they call Chriſt *the Word of God*, which Word was in the beginning, before the Scriptures were written: And all that underſtand not the voice of this Word, this inward and ſpiritual ſpeaking Word, are wholly ignorant of the Words of God and good men, recorded in the Holy Scriptures; and is no true honourer nor believer of them, notwithſtanding his verbal, traditional, notional profeſſion and high titles he gives them; he only therein ſhews his blindneſs and folly, in taking the Hiſtory and Deſcription or Declaration of a thing for the thing it ſelf: They are not the Everlaſting Rule, Touch-ſtone, and Tryer of Spirits, but declare and teſtifie of him that is, as Chriſt ſaid to the Jews, ſpeaking of the Scriptures, *They are they that teſtifie of me, but you will not come to me, that you may have life.*

V. *The*

V. *The True Chriſtian's Faith and Experience concerning the Doctrine of Repentance.*

THE *True Chriſtian* believeth the Doctrines and Teachings of Chriſt and his Apoſtles recorded in the Holy Scriptures, and that it is not only his Duty, but his Practice to obey them, and live according to them: As firſt, the Doctrine of Repentance from dead Works, or a turning from Darkneſs to Light, and from the power of Satan, to the power of God: This is the gate of the Kingdom, or the firſt ſtep towards Chriſtianity; this is the door at which the *True Chriſtian* entereth; if any miſs this way, they ſtrive to enter in vain, without repenting, which is changing or turning from *Evil* to *Good*, from the way of *Death* to the way of *Life*, from *Darkneſs it ſelf*, to *Light* it ſelf, from the power and ſervice of *Sin and Satan*, to the power and ſervice of *God and Righteouſneſs*. This is the nature and effect of true Repentance, and without this no man hath a true title in Chriſt, nor Chriſtianity, let his profeſſion of it be never ſo high; for Death reigned over

over all men from the Fall of *Adam* till *Moſes*, and all men have therein come ſhort of the Glory of God, and in that fallen nature are the children of Wrath, dead in ſins and treſpaſſes; and God hath concluded all in unbelief, that he might have mercy upon all. *Rom.* 11. 32.

And now the call of God is to all men every where to repent, and none but thoſe that anſwer this Call finds the Mercy; *Acts* 17. 30. *this Call of God is more univerſally inward and immediate, than outward and mediate*, the which if people ſlight, diſregard and neglect to obey, the outward inſtruments and means avail not.

Now the *True Chriſtian* gives teſtimony that he believes and obeys the Doctrine of Repentance in manner following. Firſt, Whereas his mind and heart was running after, and captivated with the ſight of the eye, the luſt of the fleſh, and the pride of life, that are in that *World which lies in wickedneſs*; now his mind and heart is not only ſtopped, but alſo turned from them, and weaned from the delight and pleaſure he had in them; and not only ſo, but by the ſhining of the light in his heart, is made to ſee the exceeding ſinfulneſs of them, and to feel the weight and burthen thereof, which while he

was

was dead in sins and trespasses, he could not feel, nor be sensible of; but now being quickned by the voice of God, which calls to repentance, he cries out with *Paul, O wretched man, who shall deliver me*, &c. and this is the cry which the Lord is ready to hear, and to answer with the manifestation of his love and power, and with the joy of his salvation; and now is his face *Sion*-ward, and his Travel towards the holy City is begun; and this *True Christian* right well knows that his repentance or turning from and out of the broad way of Sin and Satan, and setting his foot into the strait and narrow way, was not of himself, nor effected in his own will and power, but by virtue of the free gift of God, and operation of his free Grace, and that he daily and momentarily needs the Divine assistance of the same, to lead, guide and assist him every step of his journey, to the end of the same.

And now he is a living witness of the truth of Christ's saying, when
John 5. 25. he said, *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* This is the first distinguishing work of the powerful voice of God, and the true hearing of it; the world hears its convincing

cing voice but not regarding nor obeying it, are not made alive, nor converted by it; nothing is able nor sufficient, nor appointed of God to give repentance unto life, but the hearing of this voice of the Son, he hath formerly, or in times past heard many voices, *Lo here*, and *lo there*, and hath made many *Repentances*, and *Turnings* from one *Way* and *Opinion* to another; but till he heard and obeyed the voice of the Son of God, never knew that repentance which is never to be repented of.

And then secondly, when this Christian hath heard and obeyed this voice, and is turned out of the broad way, and begins to walk in the strait and narrow way, and to have no fellowship with the unfruitful works of Darkness, but rather reprove them, then he becomes a wonder, a by-word, and a taunt to his former companions, who thinks it strange, that he runs not with them into the same excess of riot; but makes strait steps to his feet, and measures all his goings by the Line of Righteousness, *which the goodness of God, that leadeth to Repentance*, hath brought him to; now he appears like an Owl in the Desart, and like a Pelican in the Wilderness, and like a Sparrow upon the house-top, Now his great Tryals, Temptations, and

Rom. 2. 4.

and Exercises begin both within and without; here he sees his enemies about him like Bees when they swarm, which till now he had no sight nor sense of; the strong man keeping the house, all his Goods were at peace, and the house being dark, and his eye dim, did not perceive nor discover the enemies of his Soul that lodged therein, nor could not judge, nor discern the nature of the goods with which his house was furnished, that old deceiver having power to transform himself like unto an Angel of God, and to imitate the furniture of his Temple; but now he having heard the voice of the Son of God, and being quickned by his mighty Power, and the eye of his mind opened, and fastned upon the same, then the Devil rageth, knowing he hath but a short time, and that his dispossession grows nigh, and the spoiling of his Goods are at hand, except he could by any means prevent it; but all his endeavours were and are in vain against this true Repentant, who trusting in the goodness of the Lord, which at first led him to Repentance, and relying upon the arm of his Power, which had opened the eye that was blind, and unstopped the ear that was deaf, and enlightned the understanding that was darkened; he in the same is made able to stand, and to resist him in all his assaults,

and

and to escape all his baits and snares, and to quench all his fiery darts, and to overcome him in all his temptations, and to go right on in his way, pressing forward towards *the mark of the High calling of God in Christ Jesus, where all the Treasures of Wisdom, of Knowledge, and of Glory are hid, and laid up for those that love his appearance, and obey his low calling*, which is to repentance; and none other are in the way to know what the the high calling of God in Christ Jesus is, let their Notions, Professions and Confessions be never so high. Phil. 3. 14. Col. 2. 3.

The *Titular Christian* he professeth, he believeth the Doctrine and Teachings of Christ and his Apostles; and first this of Repentance: but how doth he demonstrate his Faith? Is his mind turned from the Darkness, and the way of it, to the Light and the way of it? from the power of Satan and the works of it, to the power of God, and the works of it? Is he quickned and made alive by the hearing of the voice of the Son of God? Is he come forth of the grave of Sin, and Sea of Corruption? Doth he feel the weight and burthen of it? Is sin become exceeding sinful unto him? Is a cry raised in his Soul unto the Lord for a full Deliverance and Redemption from the servitude of Sin

and

and Satan? Hath he a true sence and sight of the nature and tendency of Sin? Is his mind truly turned to the appearance of God in Christ within, which is to destroy and *make an end of Sin, and finish Transgression, and the Authors of it, and bring in everlasting righteousnes instead thereof?* Doth he bring forth fruits meet for repentance? And doth he shew by them that he is turned from the service of Sin and Satan, unto the service of God and Righteousnes? Is he turned out of the broad Way? Doth he walk in the strait and narrow, and make strait steps to his feet? and are they pulled out of the mire and clay? and are they set upon the Rock? and are all his goings guided by the line of Righteousnes? and is he enabled by the powerful voice and arm of the Son of God, to stand upright on his feet in the midst of all his enemies, and by the same to travel on in the way of holiness towards the holy City and heavenly *Jerusalem*, the City of the Saints Solemnity? These things accompany true Repentance; therefore let the *Titular Christian* turn the eye of his mind inward, and *commune with his own heart*, and be still and *consult with Gods witness* therein, and examine and answer these things, and see and try whether he hath not deceived himself with a false Profession, and a feigned Repentance,

tance, wherein he confesseth daily, but doth not forsake, and so finds not mercy, deceiving his own soul by daily sinning, and an imaginary Repentance, being subject to call and account a changing and turning from one sort of the Devil's service to another, from *Self-sinning and debauchery* to *Self-Righteousness*, from one *Opinion* to another, and from *one sort and fashion of invented Worship to another*: a Repentance, though in the Old Man with his Deeds appears prevalent, and the *Earthly Image* is born, and the *Nature* and *Ground* of Sin and Transgression remains unshaken by the *Voice and Power of the Son of God*, which calls and leads all that hear and obey it to true Repentance.

And till this *Voice* be heard, and this *Power* felt and witnessed to work and operate in the inward Man, the Beast receives no *deadly wound*, nor the *strength of sin* is not abated, and the *strong holds of imagination* continues unbroken down; and so Repentance in this state is only talked of in vain by all the *nominal Christians* upon the face of the earth, who experience not these things wrought and effected in them and for them, and are wholly ignorant of that Repentance which is never to be repented of, and of that joy that is in Heaven *over one sinner that repenteth, more than over ninety nine just persons who need no Repentance.*

VI. *The True Christian's Faith and Experience concerning* Mortification, Warfare, Self-denial, *and a* Dying daily.

THE *True Christian*, next unto Repentance, believes the Doctrine of *Mortification, Warfare, Self-denial, and a dying daily*; and he sheweth forth his Faith by his Works, having heard and obey'd the *Call of God*; and being thereby turn'd or repented, he comes to receive the Spirit of Adoption, whereby he can call God Father, and so comes to receive Power against the World, the Flesh, and the Devil; which though he hath turned his back upon them, and set his face *Sion*-wards, yet they will follow him, and pursue him, and attend him with divers allurements and temptations, in order to turn him back again; and thus will continue, laying baits and snares, in hopes to prevail, until a Death be witnessed to the carnal mind, and transgressing nature, which is prone to receive the Temptation: Therefore the *True Christian* being come to a true sight and sense of the strength and subtilty of

of the enemy, watches and wars in the Spirit against him, and obeys the Apostle's Exhortation, *Mortifie therefore your members which are upon the Earth*, &c. *And if ye through the Spirit mortifie the deeds of the body, ye shall live.* Col. 3. 5. Rom. 8. 13. So he witnesseth a Dying or Mortifying daily of that nature and mind which has had a life in sin, until it be mortified or killed, and till he cometh to witness that saying fulfilled, *Death is swallowed up in victory, the strength of it being taken away*; till which is effected he remaineth in the warfare, like a good Souldier, following his Captain, conquering and to conquer, until a perfect victory be obtain'd; And that he may not fail nor come short in this Warfare and work of *Mortification* he keeps his eye always upon his Captain, and his ears open to that Voice that at first quickned him, and called him to Repentance, and his mind stayed upon that Holy Spirit of Grace that hath wrought hitherto for him, which makes self of no reputation, and which burieth self in all his Acquirements and Perfection in the Death of the Cross, as not being fit nor worthy to be concerned in the Work of Regeneration. And the *True Christian* well knows, that there is no possibility to be a Disciple and follower of Christ

further than the daily Cross to self is taken up; he meets with no greater enemy in his Journey than self-thoughts and imaginations, self-willing and running, self-consultation and self-working, which * if he watch not against, rule over, and keep under by that hand and power that hath appeared for his deliverance, and hath wrought it in a measure, he again may be entangled and ensnared, and driven back into that pit wherein is no water; therefore he stands in the Doctrine of *Self-Denial*, till self be denied, and in the putting off the Old Man, with his Deeds, till they are wholly put off; and when he hath done all, to stand still, and abide with the same powerful hand, that hath wrought all these things in him and for him, and to it he attributes the glory, and gives the praise for ever.

* This made *Paul* careful to keep his Body under, lest while he preached to others, he himself became a Castaway.

Now the *Titular Christian* professeth the Doctrine of *Mortification*, and talks of a *Dying to Sin*, and a *Warring against it*, and of *Self-Denial*, and *putting off the Old Man*, and *taking up the daily Cross*, &c. But how doth he answer his Profession? What course doth he take to mortifie Sin, while he believes not in the Light, which shines in his heart,

heart, that discovers it; nor in the manifestation of the Spirit given him to mortifie and destroy sin; nor in the power of God within, which gives strength to war against it, and to overcome sin within; neither hath he received the Spirit of Adoption, whereby he is enabled to call God Father, but is unacquainted and ignorant of him in that relation; yet hath learned by Tradition, as the impenitent and unconverted *Jews* did, to call God Father, whose knowledge of him was taught by the Precepts of men: And though they accounted themselves children of God by virtue of this Traditional Knowledge, received from their Fore-fathers, Rabbies and Doctors of the Law; yet Christ Jesus, the Great Doctor, and Righteous Judge, and True Teacher, told them, they were quite the contrary, even of *their Father the Devil*.

Rom. 8. 15.

John 8. 41.

Isa. 29. 13. John 8. 44. *&c.*

So the *Titular Christian*, while unbegotten to God; in his impenitent unregenerate state, having read the holy Scriptures, and the Traditions of his Fathers, furnisheth himself with the profession of the Doctrines of the Gospel (as the *Jews* did of the Law) even while sin reigns in his mortal Body,

while the Old Man with his deeds are un-put off, and while Self-will, Self-wisdom, and Self in all its properties is undenied, and while he is a stranger to the Cross of Christ, and so takes it not up, and follows him; but wants power to mortifie sin, and to war against the World, Flesh, and the Devil: So while he talks of *Mortification* and *Dying to Sin*, sin lives in him, and increases as his days increase, and instead of overcoming it, is overcome daily by it: And while he professes *Self-Denial*, nothing but Self is owned; Self wills and runs; Self Worships and offers the Offerings of *Cain*; Self seeks, and knocks, and strives to enter, but is not able: *And till this willing, and running, and power of Self is denied, judged and brought down, and made of no Reputation, by the powerful working and operation of the Spirit of God within, none can witness a being dead to sin, nor have victory over it, nor be a Disciple of Christ Jesus, nor follow him in the Work of Regeneration, let them profess what they will, except this be known, their Profession is a lye, and they deceive their own souls.* This is the word of Truth to all the *Titular Christians* upon the face of the Earth, of what Name or Sect soever.

VII. *The*

VII. *The True Christian's Faith and Experience concerning* Sanctification, Washing and Cleansing from Sin and Corruption.

THE *True Christian* owns and believes the Doctrine of Sanctification, Washing and Cleansing from Sin and Corruption; and he manifests his Faith by the virtue and operation of the Spirit of God working in him; having been led by the same through the work of *Repentance*, *Mortification* and *Self-denial*; he is now not only turned from sin, and come to the mortifying of it, but also to the Sanctifying, Washing and Cleansing from it; so he comes to witness a being delivered from the dead body, and the dead to be buried out of his sight: and as he abides and dwells with this Sanctifying and Cleansing Power, he is preserved from corrupting himself, or so much as touching the dead again. This is the Anti-tipe and substance of all the divers Washings, Purifications, and Sanctifications, used under the Law, where the Temple and all the Furniture thereof were sanctified. 1 Cor. 6, 19. Now he knoweth himself to

be the Temple of the Holy Ghost; and this knowledge keepeth him from defiling of it, being bought with a price, not with Gold nor Silver, nor corruptible things, but with the precious Blood of Christ, which cleanseth and keepeth clean the *True Christian*, who trampleth it not again under his feet: And herein also he witnesseth the Anti-type and substance signified by the laying of the peoples sins upon a *Scape-Goat* once a year, and letting him go into the *Wildernes*, &c. so that the people were as free and clean from sins committed the year past, as if they had committed none at all, their Sins confessed, and Sacrifices being offered, and Atonement made: These were the shadows of good things to come, the substance of which the *True Christian* now enjoyeth, and is come to the One Everlasting Offering, Christ Jesus, *which perfects for ever those that are sanctified*;

Lev. 16. from ver. 8. to 26.

Heb. 10. 14. *and both he that sanctifieth, and they that are sanctified are all of one: And he that is joyned to the Lord is one Spirit.*

Heb. 2. 11.

And the *True Christian* abiding in this Sanctification and Unity with the Lord, sins no more, so needs no farther Confession of sin, nor further Sacrifice for it; *being drawn near*

unto

unto the Lord with a true heart, in full assurance of Faith, having his heart sprinkled from an evil Conscience, and his body washed with pure water. Heb. 10. 22. Here is no more a remembrance again of sin once a year; yet there is a possibility; after this estate is witnessed and enjoyed, that there may be a falling away, or a wilful sinning again, which the Apostle knew well, and therefore warned people to beware of it, that *they tread not the Son of God under feet, nor count the Blood of the Covenant, wherewith they were sanctified, an Unholy thing; nor do despight unto the Spirit of Grace.* Heb. 10. 26. Heb. 10. 29, 30. Therefore the *True Christian*, after he is washed, cleansed and sanctified, watcheth against all that would defile him again; and in the Spirit and power, which hath wrought his sanctification, abiding, he rules and reigns over sin and Satan, and is no more entangled with the yoak of bondage; but keeps in his inheritance among them that are sanctified, who are Members of that glorious Church, which is without spot, or wrinkle, or any such thing, holy, and without blemish. Acts 20. 32. Ephes. 5. 27.

The

The *Titular Christian*, he also talks of and professeth the Doctrine of *Sanctification*, *Washing* and *Cleansing from Sin and Corruption*; but his talk is not true, and his Profession is feigned, because he is not a witness of the work thereof in himself: He hath read in the holy Scriptures, *that no unclean thing can enter into the Kingdom*; *and that without holiness no man can see the Lord*; *and that the Lord will be sanctified of all that draw near unto him*: Therefore he hath devised a Profession of Sanctification, which may be only taken off, but never possessed and wrought in him on this side the Grave: And to this end he hath made up a Faith of his own, and is wholly ignorant of that Faith which was once delivered to the Saints (or holy People) by which their hearts were purified. And by virtue of this feigned Faith, perswades himself, that the Sanctification and Holiness of Christ without him, shall be reckoned and imputed unto him, while he remains unsanctified, and unholy; and that the Cleanness, Innocency and Spotlesness of Christ shall be accounted unto him, notwithstanding he remains foul, guilty, and full of Spots and Defilements; and that God looks upon him not as he is in himself, but as he is in Christ Jesus, his Saviour; when indeed he is not in him, nor saved by him from

from that which defiles him;
for, *if any man be in Christ,* 2 Cor. 5. 17.
he is a new Creature, old things
are past away, and all things are become new:
By this the *Titular Christian* may try himself, if he be not really changed; the old Creature and old things past away, he is not in Christ, and God cannot, nor doth not look upon him where he is not; therefore let him not further deceive himself, for God's witness in his own Conscience, seeth and judgeth him where he is, out of *Christ, unsanctified* in the old nature, and old things; and God, from whence it comes, is greater, and seeth and judgeth him also.

And this *Titular Christian* is so far from living and enjoying a sanctified state, really, indeed, and in truth, as the *True Christian* did and doth, that he never comes to enjoy so much clearness and freedom from sin, as the *Jews* did, who lived but in the Types, Figures and Shadows of good things to come; for they once a year, while they kept the Law, were quitted and eased of all their Sins and Transgressions, and a full Attonement was made once a year for all sins past, *&c.* which is more than all the Nominal *Christians* upon the face of the earth really enjoy, notwithstanding their boast of living in Gospel times, and in the days of the

New

New Covenant, and of Salvation by Christ Jesus: Their boast is vain, the Gospel, which is the power of God to salvation (working and operating in their inward man, to save not only from the guilt, but from the act of sin, and to cleanse from all iniquity) they are wholly ignorant of, and strangers to; and the New Covenant, the law in the heart, which makes free from the Law of Sin and Death, and the Spirit that sanctifieth from it, reigns not in their mortal bodies, but the contrary, *viz.* *Sin*, and the *Law* of it, and by the Spirit of Truth are convinced of it, and by God's Vicegerent, the light in their Consciences, they stand arraigned, and convicted before the Judgment-seat of God, let their Profession be never so high.

And the *Titular Christian* is not a living witness of the One Everlasting Offering, which perfecteth for ever those that are sanctified; nor of the Oneness and Unity which is between him that sanctifieth, and those that are sanctified; nor of the abiding with him that sanctifieth, so as to sin no more; *neither is he drawn near unto God with a true heart, sprinkled from an evil Conscience; nor is his body washed with pure water:* he hath no full assurance of Faith in these things, but rather concludes them unattainable on this side the Grave, and so is held captive

in

in the Chains of ſin and Satan, and entangled with the yoak of bondage, and in this ſtate inherit miſery and darkneſs, and is a Member of that Church which is full of ſpots and wrinkles, ſores and corruptions, diſeaſed from the crown of the head to the ſole of the foot: of this Church Chriſt is not the Head. Let the *Titular Chriſtian* imagine what he will, he muſt depart among the Goats, becauſe he is a worker of iniquity.

VIII. *The True Chriſtians Faith and Experience concerning* Juſtification.

THE *True Chriſtian* believeth the Doctrine of Juſtification, and that it immediately ſucceeds the Work of *Sanctification*; *being juſtified by Faith (even that Faith which is the gift of God) he witneſſeth peace with God through the Lord Jeſus Chriſt*; *And the juſt lives by Faith*; And he is come to the *Spirits of juſt men made perfect*, &c. even now in this age, as the *True Chriſtian* did in former ages, teſtified of in the holy Scriptures: Now to be juſtified, is to be made juſt, by virtue of that Faith

Rom. 5. 1. Heb. 10. 38. Heb. 12. 23.

Faith which gives victory over the unjust, *and by that Blood which cleanseth and saveth from wrath to come:* And this Justification comes not by the Works of the Law; *For by that shall no flesh be justified*, nor by self-works, nor self-Righteousness, but by the free gift of God, which leads through the Law, and fulfils it, and destroys self-Works, and self-Righteousness, and establishes good Works, and brings in everlasting Righteousness, which exceeds the righteousness of *Scribes*, *Pharisees*, and *Hypocrites*; and herein the *True Christian* stands justified in the sight of God, who *worketh all his works in him, and for him, and to will and to do of his own good pleasure: And none can lay any thing to the charge of this Elect, whom God justifieth.*

Gal. 2. 16.

Phil. 2. 13.

Rom. 8. 33.

The *Titular Christian*, he professeth the Doctrine of *Justification* by Faith in Christ Jesus, but it's no more than a bare Profession, and his Faith is not the Faith of God's Elect; neither is he led into peace with God by it, nor receives power by it to gain victory over the unjust nature and spirit that lives in him, but imagines an imputative *Justification*, and applies the Justness, Righteousness, and Holiness of Christ, wrought with-

out him above 1600. years ago, unto himſelf, while he is unjuſt, unholy, and unrighteous: But this avails not the *Titular Chriſtian* at all; herein alſo he deceives himſelf, being not experimentally acquainted with the Blood of Chriſt, which juſtifieth, cleanſeth, and ſaveth from the wrath to come, and from that which is the cauſe of it, (*viz.* Sin.) And ſo he knows not a leading through the Law (which was added becauſe of tranſgreſſion, and hath power over the tranſgreſſor as long as he liveth) unto Chriſt, which was before the Law, and before there was any occaſion for the Law, who alone is able to juſtifie the Righteous, and condemn the wicked, whoſe ways are all equal, juſt and righteous, never condemning the Juſt, and juſtifying the Wicked: And it may be truly ſaid of this *Titular Chriſtian*, as Chriſt ſaid to the Covetous *Phariſees*, who derided him, *Ye are they which* JUSTIFIE YOUR SELVES *before men; but God knoweth your hearts; for that which is highly eſteemed amongſt men, is abomination in the ſight of God.* Luke 16. 15.

And now the ſame Spirit that then derided Chriſt, and ſet him at naught, and that then ruled in the hearts of *Scribes*, *Phariſees* and *Hypocrites*, and impenitent hard-hearted

Jews,

Jews, in this part of the world called *Christendom*, is now turned Professor of him in words, and teaches him in whom it rules, to talk of Salvation and Justification by him, though at the same time that Spirit lives and rules in his heart (*to which God looks, and which he knoweth*) that denieth, despiseth, betrayeth and crucifieth him, even while he pretends to worship him, as the Jews did, *who smote him on the head,* Mark 15. 19. *and spit upon him, and mocked him, and at the same time bowed their knees and worshipped him*; and as *Judas* did, who said, Mat. 26. 49. *Hail Master, and kissed him, and at the same time betrayed him:* The *Nominal* or *Titular Christian* is guilty of the same thing, he living in that, and daily committing that which ever was the cause and occasion of all his sufferings, (*viz. Sin*) Therefore is he many times convicted, reproved, judged and condemned in his heart by God's Spirit that searcheth it, even while his Tongue talks of Justification. Now to this Spirit of God, which *searcheth his heart, and trieth his reins, and the innermost parts of the belly*, is this *Titular Christian* counsell'd to take heed, and to hear its judgment concerning him, and with his whole heart receive the same, and by it judge

judge all the Flatteries, vain Conceits, Notions, Imaginations and Dreams, by which he hath been led and deceived, through the subtilty of that grand enemy the Devil and Satan, who will suffer his Servants, Children, and Slaves, to turn Professors of *Christianity*, and be *Christians* in name, and to talk of the Gospel, while he keeps possession of the Heart. Let the *Titular Christian* consider these things before it be too late.

IX. *The True Christians Faith and Experience concerning* Baptism *and the* Lord's Supper.

THE *True Christian* believes and lives under the two great Ordinances of Christ, *Baptism*, and the *Supper of the Lord* in the Mystery; and he can give an experimental account how he came to live in the enjoyment of these Ordinances, even how he passed through the work of Regeneration, Mortification, and Self-denial, Sanctification and Justification, before he come to be a true subject and partaker of these Ordinances; he can tell how the

Old Man with his deeds were put off, and the New Man put Gal. 3. 27.

on; for he *that is baptized into Chriſt, hath put on Chriſt*, not only profeſſed him, while the Old Man was alive, but Baptized with the ſame Baptiſm he was Baptized with in a meaſure, even with the Holy Ghoſt and Fire, which is inward and ſpiritual, and waſheth, cleanſeth, and purifieth inwardly and Spiritually, which all the outſide Waſhings and Baptiſms were but a Type of; and by this Baptiſm the *True Chriſtian* is not only waſhed and made clean, but kept and preſerved by the ſame, clean and pure, prepared and made fit to put on the Wedding-Garment, and to ſit at the Table of the Lord, and partake of the Feaſt of Fat things, and drink of the Wine that he hath prepared, which is the Blood of the New Teſtament, which is Drink indeed, and he eats the Fleſh of the Son of Man, which is Meat indeed; and this is the Supper of the Lord: and he eats and drinks worthily, *diſcerning the Lords Body*, having heard his Voice, and opened the Door, at which he once ſtood knocking; and he is now come in unto him, according to his faithful promiſe, and *ſupperh with him*, and he with him; here is the Fruit of the *Vine drank new in the Kingdom of God*; and here is the bleſſed Man

John 6. 53.

Rev. 3. 20.

Man that eateth Bread in the Kingdom of God, and sitteth down therein, being cloathed with his Wedding-Garment of fine Linnen, and adorned as a Bride for her Husband, and enjoying the efficacious Vertue of him, which is Everlasting Life and Salvation, hungering and thirsting no more after the forbidden Fruit, nor after the Wine of *Sodom*, because he hath the same mind which was in Christ Jesus, who never hunger'd nor thirsted after those things, though tempted, yet never transgressed, but overcame the Devil in all his temptations: This is the state and glory of the *True Christian*; this honour have all the Saints, who come to be established in the mind of Christ; and this honour they had in former ages, born witness of, and testified in the Holy Scriptures, and is in store, and laid up for all that love his appearance, and come unto God by him. Mark 14.25. Luke 14.15.

The *Titular Christian*, he saith, he owns Christ's Ordinances, and professeth himself a Subject of the *Baptism* of Christ, and a Guest at the Lord's Table; but his profession must be examined, tryed and searched; for as in other things, so in this, he must not be so because he professeth it; this were to judge according to appearance, and so not righteous Judgment; his account that he gives to

prove that he is so, is as followeth: First, as to *Baptism*, he hath received the Administration of it by Water after one Fashion or other; either when he was a Child he had water sprinkled upon his Face by the hand of a sinful Priest, or plunged all over, it may be accompanied with other Ceremonies, as Spittle, Cream, Salt, Oyl, and the sign of the Cross, *&c.* or otherwise; when he grew up to years of discretion, able to receive the Traditions of his Fore-fathers, and to read the Holy Scriptures, therein he finds that divers were Baptized in Water after they did believe in *John*'s Ministry, who was the peculiar Minister of it (and was a burning and a shining light in his day, and as the voice of one crying in the Wilderness, *Prepare the way of the Lord*) and that Jesus himself was Baptized therewith, and that many others were Baptized, not only by *John*, but also by the Disciples and Apostles of Jesus: Now this Reader, it may be in the tenderness and simplicity of his Spirit, the vail being over his heart when he reads, is ready to conclude, Surely this is an Ordinance of Christ, this is Christs Baptism; and if I will be his Disciple, I must be a Subject of it; if I would be counted a Believer, I must also be Baptized with Water, or else I cannot be saved: and so this Reader, his Eye being a-

broad

broad, and being ignorant of that Head, in which the wise Mans eye stands, and not discerning the *Times* and *Seasons*, and the divers *Dispensations of God towards Mankind since the Fall*, nor *perceiving the end of them*, lays hold of the Shadow and Figure, instead of the Substance, and gets possession of the Shell instead of the Kernel, his Body washed, though not with the pure Water of the Word, his Out-side Baptized with outward Water, and then accounts himself a Subject and Partaker of Christ's Ordinance: But herein the *Titular Christian* of all sorts is deceived; for notwithstanding his Teachers tell him, that he entered within the Pale of the Church, and was made a Member of Christ, when he was sprinkled with Water in his Infancy; and the other, when of Understanding to imitate others; I say, herein he deceiveth himself, and is deceived, because he still remains ignorant of the *One Baptism*, which washeth and cleanseth the inside, purifieth the Heart, and sprinkles the Conscience from dead Works, of which all the outside Sprinklings, Washings, and Baptisms that ever were appointed of God, or practis'd of Holy Men, were but a Figure or Type: And the *True Christian* sticks not, nor remains in any of them: but it's a great Mystery to tell the *Titular Christian* of being Baptized with

this one Baptism, which is the Baptism of Christ, under the term of the Holy Ghost and Fire, though he may read that Christ foretold, that even those that were partakers of *John*'s Baptism, which was the greatest of outward Baptisms, should be Baptized with the Holy Ghost and Fire: And *John* said, *I indeed Baptize with water, unto Repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he will Baptize with the Holy Ghost and with Fire, whose Fan is in his hand, and will make clean his Floor, and gather his Wheat into his Garner, and burn up the Chaff with unquenchable Fire.* This the *True Christian* witnessed, fulfilled in the Primitive times, and now is partaker of the same, *being baptized into Christ, hath put him on,* being *Baptized into his Death, is buried with him in Baptism*; and this Baptism brings all that are partakers of it, of what *Nation* or *Country* soever, *Bond* or *Free*, into one *Body*, into Oneness of *Heart*, and *Mind*, and *Spirit*, as *Paul* testified to the *Corinthians*, *For by one Spirit we are all Baptized into one Body, whether*

Mat. 3. 11, 12.

Gal. 3. 27.
Col. 2. 12.

The Ground of Unity.

1 Cor. 12. 13.

we

we be Jews or Grecians, whether we be bond or free; and have been all made to drink into one Spirit; this bleſſed Oneneſs and Unity, is the Fruit and Effect of the one true Baptiſm of Chriſt Jeſus.

Theſe things the *Titular Chriſtian* can read of in the holy Scriptures, which the *True Chriſtians* were witneſſes of: But till the Vail of the Covering be rent and taken away from off his heart, and he truly turned unto the Lord, and becomes ſenſible of the Operation of his Spirit, as a *Fanner*, as a *Purger*, as a Gatherer of the *Wheat* into the Garner, and as a Fire to burn up the *Chaff*, till this he knows working in his own heart, he remains in Death and Darkneſs, and only talks of *Heavenly Things*, and lives in the *Earthly*, and boaſts of Chriſt's Ordinance of *Baptiſm*, but is a ſtranger to it, and ſticks in the outſide and ſhadow, and abides in the outward Court which is trodden under foot of the *Gentiles*, and dries up the Temple of the Lord and his Ordinances, but dwells not therein, nor is not a living Witneſs or Member thereof.

And concerning the *Lord's Supper*, the *Titular Chriſtian* profeſſeth himſelf a Gueſt prepared to ſit at the Table, and to eat of the Dainties that he hath prepared; but the Maſter of the Feaſt hath appeared, and ta-

ken notice of his Guests, and hath given an eye also to his Children, to see beyond the outside Appearance and Profession; and the day of Tryal and Manifestation is come, and the *Titular Christian* must be examin'd, whether he sits at the Table of the Lord, and eats of his Flesh, and drinks of his Blood; or on the contrary, whether he only professeth it, and crowdeth himself in unprepared, without his Wedding-Garment, and catcheth at a Shadow, and feedeth upon Husks, and is as one that dreameth he eateth, but when he awakes, is hungery; therefore how doth he demonstrate that he is a Partaker of this Supper? why, he hath received by Tradition, or findeth it written in the holy Scriptures, *That the same night that Christ was betrayed, he took Bread, and blessed it, and brake it, and gave to his Disciples, and said, Take, eat, this is my Body, which is given for you, do this in remembrance of me; and also the Cup, saying, This Cup is that New Testament in my Blood, which is shed for you, this do as often as ye drink in remembrance of me:* And *Paul* saith, *So often as ye eat this Bread, and drink this Cup, you shew forth the Lord's Death till he come.* This was only to and amongst the Disciples and weak Believers, and was in it self but a Representation and Figure of that which is Meat indeed,

deed, and Drink indeed, which *Paul* principally aim'd at, which at Christ's second Appearance without Sin unto Salvation, his Saints and Disciples were Partakers of. But the *Titular Christian* before he hath approved himself a Disciple of Jesus, and before he hath followed him one step in the Work of Regeneration, begins to imitate what he finds was practised by Christ and his Disciples, though not in the *same Spirit*, nor to the *same End*; one sort gets Bread and Wine, and Consecrates it (as he saith) by a sinful Hand and polluted Lips, and then imagins it immediately *Transubstantiated* (or changed) into the *Real Flesh* and *Blood* of Christ; this is a great and strong Delusion indeed, he being led by such a gross implicit Faith, as to believe so palpable and witless a Lye (contrary to his outward Senses, which are able to try outward things) for the very Bread and Wine so consecrated, remains of the very same *Quality*, *Nature*, and *Form* as before, and as subject to *Decay*, *Mould*, and *Corrupt*, and be *eaten by Vermin*, as any other Bread and Wine of the same kind.

Another sort, not quite so much besotted in this thing, blesseth Bread and Wine after his manner, and looks upon it as Bread and Wine after his Blessing is bestowed upon it, eating

eating and drinking of it, some after one fashion, and some after another, calling it, *A Blessed Sacrament*: One will eat it before Dinner, another after Supper: One standing, another kneeling, another sitting, &c. and do not look upon it as *Real Flesh and Blood*, but a *Representation*, *Type*, or *Figure*, or something which ought to be partaken of in remembrance of Christ till he comes. But in all these things the *Titular Christian* deceives himself, and indeed hath no part in the one, nor in the other, in the true *Figure*, nor in the *Substance*: And notwithstanding his outward Mouth eats and drinks outward Bread and Wine, which comes from beneath, and is the Fruit of the earth, his inward man pines and hungers for want of partaking of that Living Bread which comes down from Heaven, and is wholly a stranger to that *Flesh* which is Meat indeed, and to that *Blood* which is Drink indeed; and puts the coming of the Lord far off; and is wholly ignorant not only of him, but of the manner of his coming also, and of the very Door of Conscience, at which he stands knocking, and so doth not open unto him, but openeth to a Stranger, and entertaineth his Enemy, and giveth place and obedience to that which occasioned all his Sufferings (*viz. Sin*) and the Author of it: This is to sit at the Table

ble of Devils, eating of the *Forbidden Fruit*. In this ſtate he hath no part in the precious Promiſes, no right nor title in Chriſt nor his Ordinances, *much being to do before all things are prepared and made ready for the Laſt Supper*. And before this *Titular Chriſtian* is made fit to ſit at the Table with him, or ſtand upright in his preſence; and before he knows him to make his abode with him, and to ſup with him, as he hath promiſed, and as the *True Chriſtian* in former Ages, and now in this Age enjoyeth, who did and doth witneſs Eternal Life abiding in him; *For he that eateth his Fleſh, and drinketh his Blood, hath Eternal Life, and dwelleth in him, and he in him*, &c. Read *John* 6. 53, 54, 55, 56, 57, 58.

This the *Titular Chriſtian* cannot receive nor underſtand, no more than the Jews did; this he ſtumbleth at, and goeth backward, murmureth and taketh offence, as ſome of old did, when Chriſt was ſpeaking of the Bread which came down from Heaven, which, who eat of ſhould live for ever, many of his own Diſciples ſaid, *This is a hard ſaying; who can hear it?* and ſo *murmured, and went backward and walked no more with him:* Theſe, though they heard his many gracious Words, and ſaw his mighty Works and Miracles

racles wrought before their carnal eyes and ears, yet they saw not him, as he was the mighty power of God, nor heard him, as *Peter* did, who said, when he asked the Twelve, *Will ye leave me also? Master, To whom shall we go? Thou hast the words of eternal life; and we believe and know, thou art Christ, the Son of the living God. This knowledge*, Christ said, *was revealed unto him, not by Flesh and Blood, but by his Heavenly Father.*

Now the *Titular Christian* denies *Revelation*, the only means of all true knowledge; and so in his carnal imaginations, and exalted mind above the Cross of Christ, glories in the flesh, and prides himself with what Flesh and Blood hath taught him, and revealed unto him; and cries up natural Bread, and natural Wine, and a natural Supper; which feeds the natural Man, and remains a Stranger to that Bread which cometh down from Heaven, and to the Wine of the Kingdom, and to the Supper of the Lord; and to his Table which is rightly spread; and hates and derides the *True Christian*, who possesseth and enjoyeth these things. And this is the cause, that notwithstanding the *Titular Christian* eats never so often of this outward Bread, and drinks this outward Cup, (which he in his ignorance calls, *The*

Supper

Supper of the Lord) he hungers and thirſts again, even after the *Forbidden Fruit*, and after the Wine of *Sodom* and *Egypt*, and drinks down iniquity as the Ox drinketh water: And ſo, in the end, notwithſtanding his Notions and Profeſſion of the *Supper of the Lord*, and *Eating at his Table*, his Soul is hard beſtead with hunger, and pines for thirſt, and labours for very vanity, ſoweth the Wind, and reaps the Whirl-wind of the wrath of God. This is the ſtate of all the *Titular Chriſtians* upon the face of the earth, of what Name or Sect ſoever.

X. *The True Chriſtian's Faith and Experience concerning the* Univerſal Love of God towards all Mankind.

THE *True Chriſtian* believes, that the Love of God is univerſal unto all mankind; and that his Grace, which bringeth Salvation, hath and doth appear unto all men; and that he hath given a manifeſtation of his Spirit to every man to profit withal; and that he hath and doth give his good Spirit and Gifts to the Rebellious; and that God ſo loved the World, that he hath given his only begotten Son, that whoſoever be-

* None excluded from Salvation in Christ by any Decree.

* believeth in him should not perish, but have everlasting Life; and that he * is the true Light that lighteth every man coming into the World, and that this Light is saving and sufficient to lead all Mankind, that love it, and walk in it, to him from whence it comes, where they may inherit Life and Salvation; and God wills not the death of him that dies, neither doth he desire the death of a Sinner, but rather that he should turn and live; and his Call is to all men every where to repent; *and there is a possibility that all men may hear his Voice, and repent*, and may partake of his Universal Love, and be saved by his Grace, which hath appeared, and profit by the Manifestation which he hath given, and be guided out of Rebellion by his good Spirit, and to believe in him, which saves from perishing, and gives everlasting Life: These things are call'd for, and exhorted to throughout the Holy Scriptures; and there is a possibility to obey them; otherwise, all is in vain; the Call to all in vain, the appearance of Grace

The Gifts, Graces and Spirit of God are given to all men, yea, to the Rebellious, Slothful, and Disobedient, to lead them out of those things.

to

to all in vain, the Gift and Manifestation of the Spirit to every one in vain, and the shining of the Light in vain, if *Men may not obey it and walk in it.* So man's destruction is of himself, and his Sores remain uncured, and his Soul unredeemed; not because there is no Balm in *Gilead*, or because the arm of the Lord is shortened, or his Love abated; nor not because he hath decreed any man's destruction from Eter[illegible], but because men will not make use of the Balm, nor be gathered by his Arm, that is stretched out all the day long, even to the rebellious, to save them, nor receive that love that daily is tendered: Their Eye is blind, and their Souls poor, miserable and naked; not because he hath not Eye-salve, fine Linnen, and Treasures of Wisdom and Knowledge to furnish them withal; but because men are taken up with other things, and have no mind to purchase Gold tried in the fire, nor White Raiment to be cloathed: The forbidden Fruit seems more beautiful and lovely to desire, the enemy having drawn out his mind to look after it, he turns his back upon the other; then his eye is blinded, and his ear stopped; then he cannot see the Glory of God to surpass the beauty and glory of all things visible and invisible, nor delight in the hearing of his Voice, and obeying it; but his stoln

Water

Water is ſweet, and the forbidden Fruit is pleaſant to man in this blind, deaf, and dead eſtate, wherein he walks in the broad way, and falls into every temptation, bait, and ſnare of the enemy, that old Serpent who having drawn him thus far, takes him captive at his pleaſure. *Thus entered Sin in the beginning, and thus it increaſeth, and thus the enemy prevaileth.*

Now, no man in this eſtate can open that eye which was blinded through Tranſgreſſion, nor unſtop that ear, nor ſave and deliver himſelf out of the hand of his enemy, which holds him in ſore captivity: Therefore, herein is the univerſal love of God manifeſt, that he hath laid help upon one that's mighty, that's able to ſave to the uttermoſt; that he hath appointed and prepared a Seed that's able to bruiſe the Serpents Head; and that he hath ſown this good and powerful Seed in the hearts of all men, in the bad Ground as well as in the good; and that he hath cauſed his Light to ſhine in the hearts of all, though in Darkneſs, and his Rain to fall upon all, Juſt, and Unjuſt; and to call upon all men every where; and to follow mankind (who is run from him by Tranſgreſſion, and hid himſelf among the Trees, and covered himſelf with the Fig-Tree Leaves) and to meet with him in the cool of the day; and to rea-

ſon

ſon with him, reprove, correct, and chaſtiſe him, in order to do him good, if he will hearken to his Voice, and turn at his * Reproof; and be gathered by his Arm, which is ſtretched out to ſave him; which, if he doth, he ſhall not miſs of Salvation: But if he ſtops his Ear, hardens his Heart, and continues in Rebellion, and refuſeth to be reconciled, his deſtruction is of himſelf, and God will be juſt when he judgeth.

* Correction is grievous to him that forſakes the way; and he that hateth reproof ſhall die, *Prov.* 15. 10.

XI. *The True Chriſtian's Faith and Experience concerning the Doctrine of* Election and Reprobation.

Election and Reprobation ſtands in the two Seeds, called, *The Seed of the Woman*, and *The Seed of the Serpent*; and all mankind are partakers of the one or of the other, as either of theſe two Seeds grow up in them, and as they grow up in the one, or in the other; or joyn to the one, or to the other; and are born of the one, which is incorruptible, or of the other which is corruptible: And this Seed, which is incorruptible,

ptible, and hath remained pure throughout all Generations, is that in which all Nations are blessed, as they come to be born of it: And this is it unto which all the Promises of God are *Yea* and *Amen*, which was not made unto Seeds, as of many, as *Paul* saith, speaking of the Seed of *Abraham*, *but of one Seed, which is Christ*; *and they that are Christ's, are Abraham's Seed, and Heirs by Promise.* And the Election or Choice of God stands in this Seed, and all the Heavenly Blessings, and Evangelical Promises comes to be enjoyed and inherited by mankind through Faith in this Seed, through the growing up of this Seed in them, and through the knowing this Seed to remain in them, and become the greatest of all Seeds, stopping the growth of the Seed of the Serpent, bruising his Head, and causing his whole body to languish and die: And through the knowing this Seed become so powerful in them, as to possess the Gates of its enemies; with this Seed, and with all that are born of it, God's Election stands sure, and his Covenant is kept with it for ever, whom he loves here, he loves to the end; and all that love this Seed, he will be their God, and they shall be his People: and those

Acts 3. 25.

Gal. 3. 16, 29.

are

are the Elect which can never be deceived, nor the Gates of Hell prevail against.

And the *True Christian*, who is born of this incorruptible Seed, obeys *Peter's* Exhortation, *Giving diligence to make his Calling and Election sure; adding to his Faith, Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-Kindness; and to Brotherly-Kindness, Charity, &c. and as he doth these things he shall never fall; but have an entrance ministred abundantly into the everlasting Kingdom of his Lord and Saviour Jesus Christ: And he lays aside all Malice, and all Guile and Hypocrisies, and Envies, and all Evil-Speakings, and becomes as a new born Babe, desiring the sincere Milk of the Word, that he may grow more and more, and increase with the increase of God thereby, until he grows up in the Promised Seed, in which his Calling and Election stands, unto the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ; growing up in him in all things, which is the Head, even Christ.* This is the mark of the high Calling of God in Christ Jesus;

2 Pet. 1.

Oh! that Christendom would obey this.

Jesus; and these are the Marks, Tokens and Signs, Fruits and Effects, which attend and accompany all those that are born of this incorruptible *Seed*, in which their Election stands, in, through and by which their Calling and Election is made sure. And the *True Christian*, who is thus elected, and born of this Seed, hath not only the Witness in himself, and the Spirit of God bearing witness and sealing to his Spirit, that he is a Child of it; but the fruit of this Seed also shews it self forth, and appears, that men may see and behold it, and glorifie his Father which is in Heaven.

Now, the Reprobation stands in the Seed of the Serpent, and all that are born of it, are born of Flesh and Blood, and of the will of Man, and not of the will of God, nor by Promise; and in whomsoever this Seed grows up, *Enmity increaseth* in them against the Seed of the Woman, against the promised Seed, and all the Children of it: Hence arose *Cain*'s *Envy*, *Ishmael*'s *Mocking*, and *Esau*'s *Rage*. and is continued in that Generation or Birth, down to this Age: This is that Birth that is born after the Flesh, which always did, and doth to this day persecute him that is born after the Spirit; this is he that was grown a great Dragon in *John*'s Day, *which persecuted the*

Woman

Woman that brought forth (the Seed) the Man-Child, and that went to make War with the Remnant of her Seed, which kept the Commandments of God, and have the Testimony of Jesus: And he is the same at this day, and his Wrath, Enmity and Work is the same in the hearts and hands of all mankind, in whom this Seed of the Old Serpent hath taken root, and grows up; this is the *Seed of the Wicked that shall be cut off, and of evil doers that shall never be renowned*; Psal. 37 28. Isa. 14. 20.

and all that are joyned to it, and become Children of it, are Reprobate to every good Word and Work, and go upon their Bellies, and Dust is their meat, and they dwell upon the Earth, where the wo is, and where the Devil is come down among them, and they walk upon that ground that is cursed, and inhabit the dark corners thereof; and they hate the Light, and are Reprobate from the presence of God, and from the Glory of his Power, Children of Disobedience and Wrath, in whom the Old Serpent rules, and holds them in sore Captivity, and as in this state of Reprobation they abide, they are Children of the Devil, and his Lust they do, his Servants and Slaves they are, and cannot cease from sin, nor

Marks of Reprobation.

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Marks of Reprobation.

enjoy the many glorious Promises made to the Seed of the Woman, nor know the Serpents Head in them bruised by it, nor the great Red Dragon chained, being Reprobate from that Faith which gives victory over him.

A possibility that the Reprobate may become Elect;

But out of this estate of Reprobation and deep pit of Misery, wherein a great part of Mankind is held, the Testimony of the *True Christian* is, that God hath appointed a means of Deliverance, Salvation, and Redemption; there is a possibility of being born again of the other Seed, wherein the Election stands; Children of Disobedience and Wrath, may become Children of God, and partake of his Grace and Mercy, and witness Redemption from the Earth, and the Cursed Ground with its Cursed Fruit burned up by the Spirit of Judgment and Burning; and the Seed of the Serpent may be rooted out of the heart of man, though it hath grown there long, and filled it with its Fruit; and the good Seed of the Kingdom may spring and grow there; and every Thorn, Bryar, Thistle and Plant which hindereth its growth, may be pulled up, which the Heavenly Father hath not planted; and they that have born the earthly image, may bear

bear the heavenly; and those that have yielded their Members servants to Unrighteousness, may yield them servants to Righteousness; and those that are foolish, may become wise; those that are disobedient and deceived, may become obedient and undeceived; those that *serve divers Lusts and Pleasures, and live in Malice and Envy, hateful, and hating one another,* may come to witness Victory over, and Redemption from all these things; and this *True Christian's* Testimony is plentifully born witness to in the Holy Scriptures, as *Paul* wrote to *Titus*, saying, *We our selves were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another; these were all the fruit and effect of the evil Seed; these were all fruits of the ground that is cursed*: and in this estate they were reprobate concerning the Faith, and Children of Wrath as well as others: But, saith he, *After the kindness and love of God our Saviour towards man appeared, not by Works of Righteousness which we have done, but according to his mercy he saved us, by the Washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Saviour,* &c. So in the Kindness, Love, and free Tit. 3. 3, 4.

Mercy of God, by the washing of Regeneration (or New Birth) they become transplanted out of the Old into the New, out of the Seed of the Serpent into the Seed of the Woman, out of the Reprobate state into the chosen and elected state; taken out of the Wild Olive, and planted or grafted into the *True Vine that brings forth fruit which glads the heart of God and Man*; and he is ready to do the same in this Age for all that love his Appearance, and hearken to his Voice, and obey it, and shut their ears against the voice of the Serpent (which is possible to be done) they shall enjoy God's Salvacion, and partake of his love and kindness, which the Saints enjoyed in former Ages, and do in this Age, and is freely tendered to all for their everlasting good. For God hath not (as some *Titular Christians* affirm) predestinated or fore-ordain'd the greatest part of mankind (or any part) to everlasting perdition, nor made any fixed Decree, that so many, and no more, shall be saved, and all the rest damned, and that this Decree was established before mankind was brought forth, without having respect to either good or evil that they should do.

This is a Doctrine that's accursed, and contrary to the Gospel or glad Tidings of Peace and Reconciliation, and inconsistent with

with all the Diſpenſations of God's love towards loſt man, ever ſince he obeyed the voice of the Serpent, and his Seed grew up in him, and ever ſince the Devil got his ſeat and dominion in Man, all which have been in order to break his Power, and to diſpoſſeſs him, caſt him forth, and ſpoil his goods, and to ſweep and garniſh the houſe, and furniſh it again with heavenly goods, as it was before the Devil and his goods entred, and as it was before the evil Seed was ſown in man's heart, and before he entered into Temptation, or eat of the forbidden Fruit; this hath been the end of the Lord in all his Promiſes, Appearances and Diſpenſations, before the Law, and under the Law, and in the days of the Evangelical Prophets, who ſaw and Propheſied of glorious things, which God would bring to paſs for the univerſal good of mankind; for *Iſaiah* ſaw that day in which the Lord with his ſore, great, and ſtrong Sword, ſhould *puniſh Leviathan the piercing Serpent, even Leviathan that crooked Serpent, and ſlay the Dragon that is in the* * *Sea, and he ſaw that the abundance of the Sea ſhould be converted, and the forces of the Gentiles ſhould come* unto him, *whom God hath appointed*

* In Scripture phraſe people are compared to the Sea.

Iſa. 27. 1. 60. 5.

to

to be his Salvation to the ends of the Earth; and he ſpake of a time, wherein the Lord would gather all Nations and Tongues to come and ſee his glory, which he had *given for a Light to the Gentiles, and for the glory of his People Iſrael, to finiſh Tranſgreſſion, and make an end of Sin, and bring in everlaſting Righteouſneſs, to deſtroy the Devil and his Works, to repair the breach, and to reſtore paths to dwell in, even paths of Holineſs, wherein the wayfaring man, though a fool, cannot err*; this is the end or ſubſtance of all the Diſpenſations of God; and many have been and are living Witneſſes of the ſame, and no man is exempted by any Decree of God from the enjoyment of theſe things.

And all thoſe *Babel* Builders and blind Guides, which ſet up and miniſter this kind of Doctrine, that God hath pre-ordained how many perſons ſhall be ſaved, and how many damned, if people were not as ignorant and as blind as themſelves, their Trade would quickly be ſpoiled, and come to an end, and no body would employ them; for if there be a fixed Decree from all Eternity, how many ſhall be ſaved, and how many damned, which neither the one nor the other, by all the Good and Evil they can do, are able to alter this determinate Counſel, then altogether in vain is it

for

for people to hire ſuch Builders, who ſay before-hand their Tower will never convey any to Heaven, who are not deſigned to go there without it, or to maintain ſuch unprofitable Talkers, or vain Bablers, when they can neither make them better nor worſe, nor bring one Soul to Salvation that is not determined and decreed already to be ſaved, nor direct one Soul how he may eſcape Hell, that ſhall not eſcape it without their Directions; theſe are unprofitable and vain Talkers indeed, and meſſengers of miſerable Tidings, that preach this Doctrine of Devils in the World, the fruit and effect of which runs many a poor Soul upon one of theſe deſperate Rocks, diſſolute *Deſpair*, or implicit imaginary *Security*.

Again, this Doctrine of God's abſolutely decreeing the greater part of Mankind to Damnation, makes void *Chriſt's coming a Light into the World*, and his Suffering, Dying, and Riſing again, his ſending his Apoſtles and Miniſters out into the world, to perſwade men to be reconciled to God, and to receive his free Love and Grace that's tendered in Chriſt Jeſus to * all;

* The Doctrine of a ſettled Decree concerning *Election* and *Reprobation*, as to Perſons, layes waſte all the general means of Salvation, and excludes God's Univerſal Love, and makes him a reſpecter of Perſons.

and

and if all ſtand under ſuch an unrevokable Decree, which all that the Sons of men can do or ſay is not able to alter, or to make them one jot the better or worſe, as to the end, nor any means contrariwiſe take effect to gain Heaven, nor prevent going to Hell; I ſay, if theſe things were ſo, then in vain are all conditional Preachings, Woings, and Beſeechings in an univerſal way; in vain is the Goſpel preached in every Creature; in vain hath and doth *the Grace of God, which bringeth Salvation, appear unto all men*; in vain are all enlightened; in vain is a Manifeſtation of the Spirit given to every man to profit withal; in vain are his good Gifts given to the Rebellious; and the Teſtimonies of God's univerſal Love to all Mankind, plentifully declared of in the holy Scriptures, are all in vain, and this Doctrine gives them all the lye.

Much might be ſaid to ſhew the groſſneſs and abſurdneſs of this kind of Doctrine; but intending brevity, and a hint at things, and hoping the Light of the glorious Goſpel, that now ſhines, and is broken forth in the hearts of thouſands, and ten thouſands, will diſperſe this groſs Darkneſs, and cauſe this deſtructive pernicious Doctrine to vaniſh away, eſpecially in this Nation of *England*, before this Age is worn out; I ſay, for theſe

two

two reasons I forbear to enlarge, with a Breathing to the Lord, that people may come to know the fallow ground plowed up, and the hard clods broken, and their hearts made tender and honest, that the good Seed of the Kingdom, wherein the Election stands; may spring and grow up, and bear fruit in them to everlasting Life, and the Seed of the Serpent rooted out, and he and all his Works destroyed: This is the glorious liberty which the whole Creation groans for, and some already enjoy it, praises to God for ever, whose Love extends to all, whose Arm is stretched out to help all, whose Scepter of Salvation is held forth to all, whose desire is, that all may come to the knowledge of his Truth, and be saved: This is the Testimony of God, and of those Righteous Men that knew him in former Ages, who were born of the Incorruptible Seed, and is the Testimony of the Righteous in this Age; and the contrary is the Testimony of the enemy of God and Man, that old Serpent and his Children, who are born of the Seed of it, and their Fruit is the Offspring of the Adulterer and the Whore, whom God will judge: This is the Word of Truth to all whom it may concern.

XII. *The True Christian's Faith and Experience concerning* Temptation.

JAmes saith, *Blessed is the man that endureth Temptation; for, when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him. Let no man say, when he is tempted, he is tempted of God, for God cannot be tempted with Evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust, and enticed,* James 1 12, 13, 14.

Now the *True Christian* is a Witness of this saying of *James*, having found the Blessedness that follows the enduring Temptation, and received the Earnest of the Crown of Life: And he truly and experimentally knoweth, that God cannot be tempted with Evil, because that Heavenly Light and Grace, and Manifestation of the Holy Spirit, which he is partaker of, and endued withal, and is of God, cannot be tempted with Evil, nor be prevriled upon to consent or take pleasure in any Unrighteousness; and this good and perfect gift of God, which cannot be tempted with Evil, nor tempteth no

no man, *received*, *believed in*, and *entertained in the heart*, is that which enabled the Righteous in all Ages to endure Temptation, and doth enable them in this Age: And all those that know not, receive not, believe not in this good and perfect * Gift of God, given and sent into the World (to Sinners as well as Saints) they cannot, nor are not able to endure Temptation; but are led away of their Lusts, and enticed, and fall into Temptation, for want of Faith in the Gift and Power of God, which is as near them as the Temptation, and able and ready to deliver them, if they would regard it and obey it.

* Which is the Light and Grace, or Holy Spirit within.

Now the ground of all Temptations are *within*, the Lusts that lead away, are *within*; the Light which discovers them, and the Grace which is sufficient, and the Spirit which mortifies the Lusts, must be also known *within*, where the Temptations rise and attend mankind (*even the Righteous* for a time) and divers outward objects also may present, in order to draw out and allure the mind to joyn with them, and to entertain them: * But neither the Temptations within nor

* The Devil hath Power to Tempt, but not to Force.

with-

without can prevail, until the Light is disregarded, the appearance of Grace slighted, and the Spirit of God despised, and the Mind joyned to the Tempter and Temptation.

Now, it's no sin to be tempted, but to enter into the Temptation. No man was ever condemned because tempted, or because evil Motions and Temptations did arise in him, and present themselves, if he entered not into them, nor gave no place to them, nor joyned with them in his mind, nor suffered his Members to obey them; but kept in the Light, Grace and Spirit of God, by which he resisted them, and the Author of them, and made him flee: This is the blessed man that endureth Temptations.

So though Temptations are evil and sinful in themselves, and did at sometimes attend the Righteous in all Ages, and do at this day; yet if they give no place nor consent to them, nor obey them, but by the Light and Spirit of God judge them, and walk in the Light which discovers them, and the evil tendency of them, and are preserved from joyning to them, they are no Sinners because tempted; as for instance (to speak but to a low state) if any are troubled with unclean and vain Thoughts, and tempted with dark unlawful Imaginations, which

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which in themſelves are evil * and ſinful; yet if they by the Light and Spirit of God judge them, and give no Place or Obedience to them, but wait to ſee the *ground* thereof remov'd, they do that which is right in the ſight of the Lord, and are no Sinners: So if tempted to uſe any member of the body, to ſpeak or do any evil; as the Tongue, to lye, flatter, or diſſemble, or ſpeak perverſe things; or the Hand to do violence to any man; or the Feet, to run to do miſchief; if theſe members are not yielded up to ſerve and obey theſe Temptations, thoſe ſo tempted are no tranſgreſſors, but are Witneſſes of that Prayer, and the effect of it, which Chriſt taught his Diſciples, *Lead us not*, or, *let us not be led into Temptation, but deliver us from evil.*

* Theſe will lodge in that Fleſh in which dwells no good thing, till it and its habitation be mortified, and removed, which is to be known, even while the earthen Veſſel remaineth, that holds the Heavenly Treaſure.

Chriſt Jeſus was attended with divers great Temptations, and the Old Serpent (that deceived the firſt *Adam*) was very bold with him, and carried him from * place to place, from the Wilderneſs to the holy City,

* Let him that readeth, underſtand.

from thence to the Pinacle of the Temple, and then to an exceeding high Mountain, and shewed him all the Kingdoms of the World, and the Glory of them, with a Promise, *He would give them all to him, if he would fall down and worship him*: But he standing in the Power of his Father, gave no place to him, but rebuked him, and resisted him in all his Temptations, and overcame him. Now it's said, *When the time of Temptation lasted, he eat nothing, and when they were ended, he afterwards hungered; and when the Devil departed, Angels ministred unto him*: This is the Glory of the Second *Adam*, that never fell, though tempted to fall, eat no forbidden Fruit, though tempted to eat; neither did he hunger in the time of Temptation after it; nor gave no place to the Lyes of the Old Serpent, that allured and deceived the first *Adam* thereby, and subjected him under hope of enjoying a better Estate than that wherein God had placed him, and so fell into the depth of misery; first, by letting out a desire after the pleasantness of the forbidden Fruit, and *Hungering after it in the time of Temptation*; and then putting forth the hand, and joyning to it, obeys and eats, and fulfils the Lusts of the Serpent:

Luke 4.
Matth. 4.

And

And thus, and in this manner, Temptation prevails over all the Sons of the first *Adam*, who bear the earthly image, and are not born again of the promised Seed, that breaks the head of the Serpent, and redeems from under his Power, and brings to grow up in the second *Adam*, who could not be prevail'd upon with his lyes and subtilty.

And this second *Adam*, Christ Jesus, is the Captain of the *True Christian's* Salvation, who is gone before, leaving him an example to follow his steps: And he hath endued him with heavenly Power, and armed him with spiritual Armour, and furnished him with strength so to do: So the *True Christian* is compared to a good Souldier, that follows his Captain, and fights with him, and doth not desert him, and leave him to fight by himself; but makes good use of the Power, Armour of Light, and Sword of the Spirit, that's given him to war withal, and to overcome his enemy withal; and he keeps on his Breast-plate of Righteousness, and the Helmet of Salvation, which are able to quench all the fiery Darts of the Devil, and so follows his Captain, not only Conquering, but also to Conquer; for when he hath overcome him not only in the Field, but hath also pursued him to his strong holds, and beaten him out there, and pulled

* The Devil's strong Holds are built in the Wills, Thoughts, & Imaginations of men.

* them down; and *cast down imaginations, (and every high thing, that exalts it self against the knowledge of God) in which he built them.* When this is effected by virtue of the Weapons which are mighty, and by the Power of him which enables the *True Christian* to do all things, he still keeps on his Watch-Tower, which is the Light of Christ, wherewith he is enlightened, that he may not be surprized with another part of his forces; and as he keepeth watching there, in vain are all his stratagems, Wiles and subtil Devices; in vain are all his Snares and Ambushments laid; in vain are all his Temptations and Allurements, as the *True Christian* keeps in that, and dwells in that in which the Devil hath no part nor fellowship in, *(viz. the Light)* whereby he is discovered, and all his Baits and Snares seen and avoided.

It is in the Darkness, and over all that dwell in it, that he prevails; his Power stands there, and is exercised over all that walk in it; he need not go about with Wiles and Devices to deceive such, who already dwell, and are Subjects in his Kingdom; nor he need not go about like a roaring Lion, seeking to devour them, being already

already under his Dominion, and obedient Children, Vaſſals and Slaves to him; he need not uſe ſubtilty to tempt ſuch, but power to command, and they obey.

But it's againſt the Children of Light, that are turned from the Darkneſs, and from under his Power, that he improves all his cunning ſubtilty and devices, and it's againſt them he rageth, if by any means he can beguile them, as he beguiled *Eve*, *and corrupt their minds from the ſimplicity that is in Chriſt*, even after they are preſented as a chaſte Virgin to Chriſt, and are come to a dwelling-place in Paradice, and to appear before God in Heaven; he will not ceaſe to tempt and accuſe there, as he hath done, he is ſtill ready to do; he tempted and beguiled *Eve* in *Paradiſe:* and *on a day when the Sons of God appeared before the Lord, Satan came alſo among them, and accuſed* Job: And *John* in his day ſaw the *great red Dragon appear in Heaven, waiting to devour the Man child* (he that reads let him underſtand.) This made *Paul* fear the Serpent might beguile them he wrote to, as he beguiled *Eve*, and through his ſubtilty tempt and allure

2 Cor. 11. 3.

Gen. 3.

Job 1.

Rev. 12. 4.

allure them out of Innocency, out of a Virgin, sinless and harmless estate, after they were in it: This he once did and may do again, if he be not watched against, and resisted in the power of the second *Adam*, which enables to endure Temptation, and so to receive the Blessing, and after tryal *to enjoy the Crown of Life which the Lord hath promised to them that love him.*

.* It's possible to be tempted and allured out of Innocency, and to lose a good estate.

James 1. 12.

XIII. *The True Christian's Faith and Experience concerning a* Holy Life:

THE *True Christian* believeth, that it is his duty to live a Holy Life, and to forsake the Devil and all his Works, the pomps and vanities of the world (which lies in wickedness) and to keep Gods holy Will and Commandments, and they are not grievous unto him; for he loves the Law of God in his heart, and sees it written there with his own Finger, enjoying that

Jeremy 31. 33.

that precious Promiſe, *I will write my Law in their hearts, and put my fear into their inward parts*; and he can ſay as *David* once did, *Oh how I love thy Law, it is my Meditation all the day! how ſweet are thy words unto my taſte; yea, ſweeter than the honey to my mouth; thy Law is my delight: the Law of thy mouth is better to me than ten thouſands of Gold and Silver.* The *True Chriſtian* being in this eſtate, and perſevering in this Love of God and his Law, it becomes his Meat and Drink to do the will of his Heavenly Father: and ſo by walking in this Law, and meditating in it, and by feeding on this Word, which is ſweeter than Honey, he becomes ſo united with it, and ſo natural a Subject and Child of it, that he comes to be able to ſay, as ſome of old did, *We can do nothing againſt the Truth*; this is the true forſaking the Devil and all his Works, *&c.* and the keeping Gods holy Will and Commandments: And as the *True Chriſtian* grows up in this, he doth always that which pleaſeth him, like unto his elder Brother, the Captain of his Salvation, who is gone before, being Bone of his Bone, and Fleſh of his Fleſh, ſitting in heavenly places with him, beholding

Iſaiah 51. 7.

Pſalm 119

ing the Glory of their Heavenly Father, even the same Glory which was before the World began, before the Devil and his Works entered, before his holy Will and Commandments were broken, or before the forbidden Fruit was eaten. Those that have their eyes anointed with eye-salve, and are cloathed with fine Linnen, and have their Garments washed in the Blood of the Lamb, and follow him whethersoever he goeth, and have no guile in their mouths, but stand before the Throne of God without spot or wrinkle, those are they that are redeem'd from the earth, and have their Conversation in Heaven, and enjoy those things, and give the glory to him who is God blessed for ever.

The *Titular Christian*, he saith and professeth, that it is his Duty to live a holy Life, to forsake the Devil and all his Works, the Pomps and Vanities of the World, and to keep God's holy Will and Commandments, but never cometh to witness that estate; it's very grievous to him to make streight steps to his feet; he enjoys not that precious Promise, the Law writ in his heart, and the fear which keeps the heart clean, in the inward parts; neither is the Law of God his Meditation all the day, nor his delight therein; neither are his words to him sweeter than Honey, or better than thousands of Gold

and

and Silver; he cannot say that he doth nothing against the Truth; nor that he doth always that which pleaseth God; nor that he follows Christ the Captain of Salvation; neither is he a Member of his Body, of his Flesh, and of his Bones; nor sits in heavenly places with him, beholding the Glory of God, &c. though he will sometimes talk of these things, as they are written in the holy Scriptures; but in his heart he is a stranger to them; and God's holy Witness in his own Conscience makes him confess that his heart is desperately wicked, and that his Thoughts and Meditations are defiled, and full of Sin, and that his best performances or doings are accompanied with Sin and Corruption, and that in all he doth, he doth something against the Truth: And further, he is so far from living a holy Life, and forsaking the Devil and all his Works, and keeping God's holy Will and Commandments, that he is begotten into such a belief and perswasion, that it is not possible to do it while he breaths in the air of this world, but must always be sinning, and doing that which he ought not to do, and leaving undone that which he ought to do; always confessing, always sinning, and never forsaking; so always reaping the wages of Sin, which is Death; and so always wanting the Mercy and Forgiveness, which he that for-

forsakes the DEVIL and all his WORKS, partakes of.

So in short, this is one of the last Lessons the Devil can teach his Children, *viz.* to * perswade them, and make them believe, that they cannot cease from Sin, but must be committers of it, and servants to it, and that they cannot forsake him and all his Works, nor keep God's holy Will & Commandments so long as they live in these houses of Clay; such *Titular Christians* as these, he hath them in Chains and Fetters strong enough, nothing less than the mighty Arm and Power of God is able to break them, and to release those poor Captives, and to redeem them out of this deep pit of misery, wherein is no Water, wherein their Souls or inward man lies as among the Pots, soiled with the Smoke and Soot of the Bottomless Pit. *O God hasten, and bring Deliverance to these poor Bond-slaves of Sin and Satan,* is the cry of the Souls of the Righteous, who have the mind of their Heavenly Father, *who desires not the Death of him that dies, but that they should come to the knowledge of his Truth, and be saved*, and be partakers with them of the exceeding *Riches and Glory that is laid up for all that love his*

*Those that Preach this Belief and Persuasion in the world are direct Ministers of Satan.

Appea-

Appearance, and is ready to be reveal'd to all that truly wait for it.

XIV. *The True Christians Faith and Experience concerning the* Motion or Moving of the Spirit of God, and the Spirit of the Old Serpent in the Hearts of Men.

THE *True Christian* is indued with a heavenly Spirit of Discerning, by which he seeth to the beginning, before Sin enter'd the World, and by it perceiveth how it entered, and how it hath grown and increased, and filled the earth with violence; and how that Old Serpent (which at first was fain to use great *Subtilty* and *Lies*, and make great promises, before he could prevail against *Eve*) is now grown so powerful a Prince in his Kingdom of Darkness in the hearts of the Children of Men, in whom he rules, that he no sooner moves in their hearts, but they follow him; no sooner commands, but they obey: he needs not use his subtilty and cunning to betray, allure, and perswade, nor make great promises, before he can win to his obedience, many being grown such natural

tural Children of him, and such born slaves in his Kingdom, that now in these days his Commands are sufficient to thousands and ten thousands; and his very motions to evil hath gain'd such a powerful name in the World, even among the *Titular Christians*, that they count them too mighty to be withstood, too powerful to vanquish, too strong to war with, overcome and conquer in all his Motions, Commands and Temptations, while on this side the Grave; hereby people are become home-bred Slaves, and have sold themselves for nought, having let in that accursed Faith that hath sprung up in the Apostacy from the True Faith, that they can never resist all the motions of the Devil, nor disobey all his commands, nor be delivered from all his Temptations, till the death of their natural Bodies, which is then too late; for, *As the tree falls, so it lies*, &c.

Now, the *Titular Christian* will readily acknowledge and confess, that the motions of the Devil are strong, powerful and present *with him* and *in him*, and that thereby he is stirred up to evil: But he doth not believe, that the Spirit of God is so nigh him, and present with him, moving in him against the motions of the evil one; nor that there is sufficient Power from God given to him, to preserve him from obeying the motions and tem-

temptations of the World, Fleſh and the Devil, and to move him to that which is good, and enable him to do it, Alſo he hath no faith in this gift of God, but rather counts it Deluſion (and the property of a *Phanatick*) to profeſs the knowledge of the Spirit of God moving in them to ſpeak and write good Words, and to do good Works: this Profeſſors and Prophane, Learned and Unlearned, make a mock at, concluding this operation of the Spirit is not in uſe, nor to be known in theſe days, nor to be expected in theſe later Ages of the World; as if God had left the world of mankind to be guided wholly by the motions of the Devil; as if there was no Law or Power in the mind able and ſufficient to war againſt the Law and Power that is in the Members, and overcome it; Thus to believe, is the Faith of Devils, and not the Faith of God's Elect, for, the *True Chriſtian*, in this Age (as in former Ages) is a living Witneſs of the moving of the Spirit of God to every good Word and Work, as the holy Men and *Chriſtians* in former Ages did, who ſpoke as they were moved by the Holy Ghoſt, and as they were led and guided by the Spirit, as is teſtified in the holy Scriptures, though made a mock of in this day; And this Spirit of God accompanied the Righteous in all Ages,

and

and always moved, led and guided them into the way of Peace; and as they obeyed it, and abode with it, they were preserved by it therein, though in the midst of their enemies: This preserved *Joseph* when the *Patriarchs moved with envy, sold him into Egypt*, and out of the Temptations he met with there; and the same Spirit of Envy that moved the *Patriarchs* to sell *Joseph*, moved *Cain* to kill *Abel*, and moved *Esau* to hate his Brother, and the *Israelites* to envy *Moses* and *Aaron*; and the *Jews* to persecute the Prophets, Christ, and the Apostles; and the unbelieving Vagabond *Jews* were moved by this Spirit of Envy, to make a tumult against *Paul* and *Silas*, and to assault the house of *Jason*, and to draw him and the Brethren to the Rulers, with false Accusations; the Spirit of Envy is the same at this day, and his motions are the same, and all that obey them are found in the same Work. And the motions of the Holy Spirit are also the same, and all that obey them bring forth the fruits thereof, and they are both manifested by their fruits; the one moves to Good, the other to Evil; the one to Love and Good-will, the other to Envy and Hatred; the one to Patience and Long-suffering,

Acts 7. 9.

Acts 17. 5.

ſuffering, the other to Anger, Rage and Perſecution: the one moves to Meekneſs, Gentleneſs, and Lowly-mindedneſs; the other to Hardneſs, Roughneſs, Exaltedneſs and High-mindedneſs: So by the Fruits and Effects are the motions of the Spirit of God known and diſtinguiſhed from the motions of the Devil, the Prince in Darkneſs.

And whoſoever do or ſhall profeſs to ſpeak or write Words, or do Works, in and by the motion of the Spirit of God, if they tend not to Good, if they are not accompanied with the Fruits of the ſame, if they will not endure the Tryal of the Spirit of God in others, and abide by the Teſtimony thereof; and alſo agree with the Teſtimonies of the Holy Men of old, left upon Record in the Holy Scriptures; *For, the Spirit of the Prophets was ſubject to the Prophets*; and, *The Chriſtians were of one mind*: I ſay, (except this) their motion is to be judged

Many whom the Old Serpent could not move nor draw into Carnal Wickedneſſes, have been captivated with Spiritual Wickedneſſes in High Places; and have been deceived ſo far as to call High Thoughts & Imaginations, Motions of the Spirit of God; and theſe have been exalted above all that is called God, being joyned to the Son of Perdition; who uſurps the Throne of God, and hath been and is worſhipped as God.

judged by the Spirit of God, and them alſo that obey it, as a Deluſion of an exalted Spirit, and as a high Imagination, which muſt be brought down; and whoever glories therein, or boaſts thereof, will fade and wither as a Flower, and fall and corrupt as untimely Fruit; *the mouth of the Lord hath ſpoken it.*

XV. *The True Chriſtian's Faith and Experience concerning* Revelation.

THE Cry in the World is even among many called *Chriſtians*, *No Revelation in theſe days; Revelation is ceaſed; No Spiritual Viſion to be known now; No ſight of God now, as* Abraham, Moſes, *and the Prophets, and Primitive Chriſtians had*, &c.

Now, the Faith, Experience and Teſtimony of the *True Chriſtian* is, that *Where there is no Viſion, no Heavenly Sight, that's the periſhing State: Where there is no Revelation known, there is no true knowledge of God*, as is witneſſed by the holy Scriptures, *None knoweth the Father but the Son, and he to whom the Son will reveal him.*

Prov. 29. 18.

Mat. 11. 27.

Since

Since the Vail came over man's heart, there was never any other way in any Age, nor is not in this Age, to come to the true knowledge of God but by Revelation; by taking off the Vail, and removing the Covering, which hides the face of God from man; the outward Vails before *Moses*'s Face, in the outward Temple, were a Figure of this Vail, that is spread over the hearts of men; and the rending the Vail of the Temple from top to bottom, was a Figure of *Revelation* and *Spiritual sight into the Holiest of all*, or the taking away that which stood betwixt Man and the true sight and knowledge of God: And there is not, nor never was (since the cause of the Vail entered) any man upon the face of the earth, that came, or comes to the knowledge of God by any other means: Men have sought out many inventions, and devised many ways and means to gain the knowledge of God, but all in vain; as his Invention, Device, and Knowledge increaseth, his Sorrow increaseth also; and all he can arrive at, is Traditional Knowledge, an Historical Knowledge, a strong conceit and imagination concerning God, which is all nothing worth: When he comes to see and know him by Sight and Revelation, he will say as once *Job* did, *I have heard of thee by* Job 42. 5, 6.

the hearing of the ear, but now my eye ſeeth hee; therefore I abhor my ſelf, and repent in duſt and aſhes.

And as there is no true knowledge of God but by *Revelation*, ſo there is no perfect knowledge of the *Son of Perdition, or Man of Sin, but by Revelation:* Iniquity is a myſtery, as well as Godlineſs; and the Devil can appear like unto an Angel of Light, and get into the Temple of God, and ſit there as God, and be worſhipped as God alſo; and when he thus appears in the Temple of God, cloathed with the Sheeps Cloathing, and in the form of an Angel of Light, with the Saints words in his mouth, many are then beguiled with him, the Vail being over their Hearts, and the Scales before their eyes, that they ſee no further than his appearance, his ſhew and outſide; and hereby he deceives many in the form of Religion, which could not be deceived by him as a Devil, nor drawn into his Service in the groſs evils that are in the world: This is the myſtery of Iniquity, which cannot be diſcerned nor diſcovered while the Vail is over, till Revelation be known, and the Propheſie of *Iſaiah* witneſſed, *I will deſtroy in this Mountain the face of the covering, caſt over*

2 Theſ. 2. 3, 4.

Iſa. 25. 7.

all

all people, and the vail that is ſpread over all Nations: This is a bleſſed promiſe to enjoy, and to witneſs fulfilled.

Now till it pleaſed God to reveal his Son in *Paul*, and to ſhine round about him with a Light, ſurpaſſing the natural Sun in his ſtrength, and to cauſe the Scales to fall from his eyes, he was deceived, and captivated with this myſtery of Iniquity, and in his Religious zeal and ignorance thought he was ſerving God, when he was ſerving the Devil: And in this eſtate lie all the *Titular Chriſtians* at this day, who are perſecuting the *True Chriſtians*, and hating one another, and deſtroying, biting and devouring one another about Religion, Church, and Worſhip; and this comes to paſs for want of *Revelation*, for want of *true Knowledge*: All the contentions, envies, quarrellings and diviſions among all the Sects in Chriſtendom, ariſe for want of being acquainted with *Revelation*. One ſaith, *Lo here is Chriſt*; another, there; one ſays, Chriſt is this; another that; and are of as many minds concerning him now, as they were in the days of his Fleſh; ſome ſaying one thing, and ſome another of him: *But ſaith Chriſt to Peter and the reſt, what ſay ye? Peter anſwered, thou art Chriſt, the Son of the Living God; Chriſt ſaith, Bleſſed* Mat. 16. 17.

art thou Peter, &c. *for flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven. Revelation* was the cause of *Peter*'s surpassing the others in true knowledge; many that eat and drank with him, and had a love for him, and heard his gracious Words and saw his mighty Works that he did, yet wanting this Revelation, had only a knowledge of him after the Flesh, contended and reasoned about him, but this knowledge that was revealed to *Peter*, they were strangers to; this was the ground of Contention then, and is the same at this day, throughout all Christendom.

Ignorance of Revelation, the ground of Division, and Contention.

But *Peter* himself did not abide in this knowledge, which was revealed to him; but for want of watchfulness and through self-confidence, weakness and fear became vailed again, and lost his Knowledge, Sight, and Revelation, and in the day of close Trial denied that he knew him at all; then began he to curse and to swear, saying, *I know not the man:* This is a great change in *Peter*, who in his zeal and affection thought, *if all forsook him, he should not; yea, though he should or were to die with him, he would not deny him;*

Mat. 26. 70, 73, 74.

him; likewise also said all the Disciples.

This may learn all, even those that have had *Revelations*, *Heavenly Sights* and *Visions*, to be watchful, and beware, lest darkness overtake them again, the Vail spread over again, these things are written for our learning, and set forth for an example, shewing how far Self-confidence, Zeal and Affections, and a knowledge of Christ after the flesh, can carry men; and how Heavenly Sights, Visions and Revelations may be seen and partaken of, before a through Conversion, *The wind bloweth where it listeth, and many hear the sound thereof, yet knoweth not whence it comes, nor whither it goes, so is every man that is born of the Spirit.* John 3. 8. Now, it's a farther thing to grow up in it, and to increase with the increase of God, unto the stature and fulness of Christ; such are not only born, nor Children, but Men, such cannot be tossed to and fro with wind; and till this is attained unto, there is much danger.

I knew a man (twenty four years ago) who had Heavenly Sights and Revelations, and Raptures into the Third Heaven, and heard and saw things unutterable, ravished with Delight, overcome with a Joy and Consolation, while his hand hath been in his outward Labour, and would with *Peter* and

John have built Tabernacles there, and all before his Conversion, before he was endued with Power from on High, before the work of Regeneration was wrought, and before he knew from whence it came, or whither it went, being as the Lightening coming out of the East, and shining into the West; and so knew not how, nor where to wait to receive it again, nor knew not a stay to his mind, nor a bridle to his tongue, nor strength to endure temptations, nor patience to have its perfect Work; neither was he endued with Wisdom and Discerning, to discover the divers wiles and devices of that Old Serpent that betrayed in Paradice, being not humbled and brought down to the true Foundation, though the Seed of the Kingdom was sown, and received with much Joy; but springing up in great haste, for want of depth of Earth, proved like Corn upon the house-top, or in stony ground, soon withered again.

So, let none be lifted up above measure, because of Revelations, Heavenly Sights and Visions; let none rest in Zeal and Affections; let none deck themselves with God's Jewels, and Play the Harlot with them, nor lay up Manna for to morrow; but wait upon him from whence the daily Bread comes, and abide low in the *Root*, from whence all heaven-

heavenly Bleſſings, Gifts and Graces ſpring; ſo a growing up in him, which was from everlaſting, before evil ſprung up, before the Vail was ſpread over, when all was good, yea, very good, will be witneſſed. This is the converted eſtate, which thoſe that are come unto it, not only ſtand themſelves, but are able to ſtrengthen their Brethren, who are begotten by the ſame Father, and born of the ſame Mother. And this counſel Chriſt gave unto *Peter*, that zealous affectionate Diſciple, after he had had Heavenly Sights and Revelations, *When thou art converted, ſtrengthen thy Brethren.* Let this be minded by all to whom the Lord hath appeared, and given diſcoveries of himſelf, leſt they take up their reſt by the way, and like *Peter* and *John* at the ſight of the Transfiguration of Chriſt, ſay, *Maſter, it is good for us to be here; let us build three Tabernacles, one for Thee, one for Moſes, and one for Elias*: This they ſpoke in ignorance, while the Cloud overſhadowed them, while they ſaw his Rayment ſhining exceeding white, as Snow; but did not ſee him, nor hear him as the Beloved Son of God, nor underſtand the Viſion; therefore the Voice out of the Cloud ſaith to them, *This is my Beloved Son, hear him,* &c. Mark 9.

Heights may ſeparate as well as Depths,

therefore what Christ saith to one, he saith to all, *Watch and Pray, lest ye enter into temptation.* In hearing and obeying the Beloved Son, there's Peace, Blessings and Safety; but in hearing and obeying the Serpent, Tribulation, Anguish and Sorrow, and great Danger, which all that wait and watch in that true Light, wherewith they are enlightened, enjoy the one, and escape the other.

The Light that shines in the heart, is the safe dwelling-place of its Children.

XVI. *The True Christian's Faith and Experience concerning the* Gospel, *or* Glad Tidings of Salvation.

THE *True Christian* believes the Gospel, or glad tidings of Life, Liberty and Salvation; and at the hearing the joyful sound thereof he is glad; and he rejoyceth to see the Angel fly through the midst of Heaven, *having the everlasting Gospel to preach again to them that dwell on the earth, and to every Nation, Kindred, Tongue and People, saying with a loud Voice, Fear God, and give Glory to him, for the hour of his Judgments is come,*

Rev. 14. 6.

come, and worship him that made Heaven and Earth, the Sea and Fountains of Water. And the *True Christian* hath not only heard, but obeyed this *Gospel*; he knoweth Life and Immortality brought to Light through this *Gospel*; and the Light of this glorious *Gospel* shines in his heart, and he hath repented or turned to the Light thereof, received and believed this *Gospel*, which is the *Power of God unto Salvation*, which Gospel was preached unto *Abraham*, and was and is now *preached in every Creature under Heaven:* Of this Gospel *Paul* was a Minister: And the *True Christian* is come to the mystery of the fellowship of the *Gospel*, which stands not in Word, but Power, and is not of man, nor by man, but of God; and this *Gospel* judgeth the secrets of all men, and he is come to the knowledge of the mystery of the *Gospel*; and through it hath received Life, Liberty, and Salvation; and his feet are shod with the Preparation of the GOSPEL of Peace, and his Conversation is as becomes the *Gospel*, and he adorns the *Gospel* of his Lord and Savi-

2 Tim. 1. 10.

Gal. 3. 8.

Col. 1. 23.

That which judgeth the secrets of mens hearts is the Gospel.

Saviour; and in this abiding he enjoyes the priviledges of the *Gospel*, and inherits the precious promises made of old, and enjoyes that which was Prophesied of by that Evangelical or *Gospel Prophet Isaiah*, when he saw and spoke of the universal love of God to be enjoyed in the Gospel days, in making a Feast unto all people: *In this Mountain shall the Lord of Hosts make unto all people a Feast of Fat Things, a Feast of Wine on the Lees; of fat things full of Marrow, of Wine on the Lees well refined; and he will destroy in this Mountain the face of the Covering that is cast over the face of all people, and the Vail that is spread over all Nations; he will swallow up death in victory; the Lord will wipe away tears from all faces, and the rebuke of his people will he take away from off all the earth, the Lord God hath spoken it: And it shall be said in that day, Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, and we will be glad, and rejoyce in his Salvation*, &c. A blessed sight and heavenly Prophesie, which the *True Christian* is come, and coming to the full enjoyment and fulfilling of; Glory to God for ever.

Isa. 25.6, 7, 8. 9.

And the *Anti-tipe* of the year of Jubilee is now enjoyed, and the Sabbath of Rest is entered

tered into; and the holy Mountain in which is no destroyer, is now dwelt in; and the Light of God's Countenance is lifted up, which makes the *True Christian*'s heart more glad, than the joy that comes with the increase of Corn, Wine, and Oyl; many Prophets and Righteous men saw that afar off which he now possesseth; so that he can truly say, *Gospel*-times are glorious times, the priviledges of the *Gospel* are glorious priviledges; Christ reigning and ruling in his heart, leading Captivity captive, and giving victory over Death, Hell and the Grave, wiping away all tears, and taking away the reproach (being Sin, which is a reproach to any people) and giving Power to bind Kings in Chains, and Nobles in Fetters of Iron, and no war with spiritual wickednesses in high places, and to bring down every *high Thought and Imagination into the obedience of Christ*; this honour have all the Saints, who receive the *Gospel* of Peace and Salvation, and arrive at the mark of the high Calling of God in Christ Jesus.

The *Titular Christian* he saith, he believeth in the Gospel, and talks of Life, Liberty and Salvation by it; he saith, he hath heard the sound of the Gospel, and that he obeys the Gospel; but how doth he shew forth the truth hereof? let him examine himself;

doth

doth he know the Light of the glorious Gospel to shine in his heart, whereby the mystery of it is revealed unto him? Hath he repented or turned to the Light, and believed the Gospel? Doth he know it to be the power of God unto Salvation? And is he saved by it, as *Abraham* was, when preached unto him, and as the *Primitive Christians* were, when they received it? Doth he know Life and Immortality brought to Light through the Gospel? Hath he obeyed the Gospel? And is his feet shod with the Preparation of it? And doth he adorn the Gospel with a Holy Life and Conversation? No, the *Titular Christian* knows no such Gospel, nor the light of it to shine in his heart, nor the mystery of it to be revealed in him; for he hates the Light, and denies Revelation, and saith it is ceased, and that there is no Revelation to be expected in these days, nor no possibility to live a holy Life, as becometh the Gospel; nor no inheriting the precious Promises, nor enjoying the glorious things propheſied of, while on this side the Grave; nor no having the Vail taken off the Heart, nor Tears wiped away, nor the cause of them removed, nor Death swallowed up in Victory, while he remains in the Body; nor that the Anti-type of the Year of Jubilee, which is perfect Liberty and Redemption,

can

can be witnessed and enjoyed, by believing in the Gospel; nor that the Mountain of the Lord's House shall be established upon the top of all Mountains, or that any can dwell in that where no Destroyer is; nor that the Sabbath or Rest wherein he shall not speak his own words, nor think his own thoughts, nor bear any burden, can be entered into, or dwelled in, while on this side the Grave. The *Titular Christian* hath no Faith in any of these things; therefore his Faith is feigned, and the object of it is imaginary, and is indeed that which may be called another Gospel, which he that bringeth is accursed, and is not of God, but of man.

And the *Titular Christian* can be a professor of this Gospel, and a hearer of this Gospel, and yet never hear the voice of the Son of God, nor never come to be quickned unto Life; nor never receive remission of Sin, nor Inheritance among them that are sanctified; nor never come to enjoy the priviledges of the Gospel, signified and shewed forth by divers Types, Figures and Shadows under the Law, and seen and prophesied of by the holy Prophets, yet can talk of all these things, even while in Death, will talk of the fame of Wisdom, and the glorious things her Children formerly enjoyed, while he himself is poor, blind, and miserable,

able, and wants the poſſeſſion and experimental enjoyment thereof.

And indeed, the myſtery of iniquity hath ſo far prevailed, and the darkneſs is grown ſo thick, by reaſon of the ſmoke that aſcends out of the Bottomleſs Pit, in this night of Apoſtacy, which hath ſpread over this part of the World, called Chriſtendom, ſince the Apoſtles days, that the *Titular Chriſtian* which hates the Light, and dwells in this Darkneſs is grown ſo great a friend to the Devil that old Serpent, that he will not endure any other Goſpel, then ſuch an one, which will admit of living under the Bondage, Service, and Slavery of the Devil term of life (this is he that cannot endure ſound Doctrine.)

The Meſſage and Sound of the Miniſters of Darkneſs, who preach another Goſpel.

Now the joyful ſound of this Goſpel, which whole Chriſtendom rings of, is, *No perfect victory over ſin*; no overcoming of the Devil, no withſtanding him in all his temptations, no abſtaining from every appearance of evil; no perfecting Holineſs in the fear of God, no ceaſing from committing of Sin; no diſpoſſeſſing the ſtrong Man, and ſpoiling all his Goods, no ſweeping the Houſe, and garniſhing it with heavenly Goods, no pulling down

down the ſtrong holds of Sin and Satan, no bringing every Thought and Imagination into the Obedience of Chriſt, no putting off the Old Man with his Deeds, nor putting on the New, nor bearing the heavenly Image, nor any ſuch Regeneration or new Birth to be known, which committeth not Sin; no repairing the Breach which our firſt Parents made; no finding again that which is loſt; no reſtoration into Innocency and a ſinleſs ſtate again, while men dwell in theſe earthly Tabernacles, none of theſe things can be effected, ſaith the ſound of this Goſpel, or the Preachers of it in all Sects.

Oh! how greatly is it to be lamented, not only to ſee and behold the Garden and Vineyard of the Lord become ſo great a Wilderneſs, and ſo overgrown with Bryars and Thorns, Thiſtles and noiſome Weeds, where many venomous and hurtful things are nouriſhed; but alſo to ſee thoſe who count themſelves Labourers in the Vineyard, and Dreſſers of the Garden, ſit down and conclude, that it can never be dreſſed, nor the Vineyard purged from all that doth offend the tender Grapes, and that the Wild Bore and the little Foxes can never be driven out, nor thoſe Plants which the heavenly Father never planted be pulled up, nor that this Wilderneſs can ever become a fruitful

Field,

Field, nor like *Eden* again: and that there are so many Believers of this sorrowful Tidings and miserable Messengers and Ministers of Satan, evil unbelieving Spies, who discourage and perswade the people they can never inherit the good Land, nor overcome their enemies.

The sorrow and misery of Mankind is much increased and continued by this Unbelief and Sound of bad Tidings, or another Gospel, which they that have brought, are accursed.

Oh thou God of Heaven, appear more and more, and disperse and remove this unbelief and gross darkness, and stop the ascending of this smoke, which ariseth out of the bottomless Pit, and darkens the Air, and gather thy scattered people from under those Idol-Shepherds and false Vine-dressers, blind Guides and miserable Comforters; thou hast gathered a Remnant from under them, and made their folly manifest, and to them their Gospel is accursed; do so for thousands and ten thousands, which yet know thee not, is the Breathing of the Soul of the Righteous, and remove this monstrous Faith out of the hearts of all men, which holds up the Devil's Kingdom there TERM OF LIFE: And let thy POWER be known and magnified over all, who art God, Blessed for ever.

XVII. *The*

XVII. *The True Christians Faith and Experience concerning* Grace, and Living under it, and Growing up in it from one Degree unto another; and of the possibility of Falling away from it.

THE *Law came by Moses, but Grace and Truth by Jesus Christ:* Grace is the free Gift of God for the Salvation of all, and hath appeared unto all men: but all men did not, nor do receive it, so know not the Teachings and Virtue of it, nor its sufficiency and power to save, being known to none but such as do receive it: And all that do receive this Grace, are *taught by it to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.* Tit. 2. 11. Thus it taught the *True Christians* in former Ages, and teacheth the same now; and all that are so taught by it, are not under the Law, but under Grace, for, Grace doth not destroy the Law, but fulfils it, and leads those that are under it to the enjoyment of the substance of those heavenly

things it ſhadowed forth, and which the Prophets propheſied of. And further, it teacheth more Spiritual and Evangelical Leſſons than *Moſes* did, by whom the Law came.

And the *True Chriſtian* not only receives this Grace, but grows in it from one degree unto another, and witneſſeth a being ſaved by it, and a being juſtified by it, having experience of its ſufficiency when the enemy doth aſſault, and trials and temptations attend; even as *Paul*, the aged, when in danger, and beſought the Lord, the anſwer was, *My Grace is ſufficient for thee*: The *Chriſtians* are witneſſes this day of the ſame. And *Paul* could ſay, *By the Grace of God I am what I am.* That was an high and heavenly ſtate, to be no otherwiſe than Grace made him; Self, Sin and Satan is here excluded, and all boaſting and glorying in the fleſh is laid aſide, and the free Gift and Grace of God exalted over all: This is a ſtanding by Grace, and a living under it, being ſav'd by it from tranſgreſſing the Law, which is holy, juſt, and good; here Grace reigneth through Righteouſneſs unto eternal Life, even where Sin reigned once unto Death, and abounded; here Grace is known to abound much more.

2 Cor. 12. 19.

Rom. 5. 20, 21.

This

This was not only professed and talked of by the *True Christians* in former Ages, nor is not now in this Age, but really felt, known and witnessed in them, by the effectual Work and Operation of it; they did not, nor do profess a living under Grace while they do and commit that which the Law is over, and which the Law was added because of (*viz.* Sin) He that is alive to Sin, the Law hath power over him; and he is indeed under the Law, notwithstanding he may profess a being under Grace, and living in Gospel-times; for, *Paul's* Paralel holds good, *A woman is bound by the Law to her Husband, so long as he liveth*; but when dead, she is loosed from the Law of her Husband. So the Law hath dominion over a man, so long as he liveth (*in that life and nature which transgresseth it*) let him profess what he will: And none are fitted and prepared to be married to another, even to him who is raised from the dead, till they are become dead unto the Law, and so delivered from it, that being dead wherein or whereby they were held (*viz.* Sin.) For, saith he, *When we were in the flesh, the motions of Sin, which were by the Law, did work in our Members; to bring forth fruit unto Death; but now We are delivered from* Rom. 7. Read and understand.

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the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter: Here the *True Christian* knows the righteousness of the Law fulfilled in him, who walketh not after the Flesh, nor the motions of it, but after the Spirit, and the motions thereof, so that his words are seasoned with Grace, and walk to the Praise and Glory of his Grace: And as he here abides, he witnesseth a being delivered from under the Law, and knows the occasion of it taken away, and so truly lives under Grace, and grows in it, and in the knowledge of his Lord and Saviour Jesus Christ; to whom be Glory both now and for ever.

But now, notwithstanding the cry of the *Titular Christian* is, *No falling from Grace totally*, &c. yet there is a possibility that after people have received the Grace of God, and known the vertue and operation of it also, that they may fall from it again, and of Children of Grace, become Children of Wrath; they may *turn the Grace of God into wantonness* (or rather, turn from it after they have received it, into wantonness) they may use their Liberty, which by Grace they are come unto, as an occation to the flesh, and so not stand fast in that liberty wherewith Christ had made them free: And they may fall

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from ſtedfaſtneſs, after by Grace they have attained unto it. And after people have clean eſcaped from them which live in error, and from the pollutions of the world, they may err again, and be polluted again, and turn like the Dog to his vomit again, and like the Sow that was waſhed to the wallowing in the mire again; and an evil heart of Unbelief and Diſobedience, in departing from the living God, after they have known him, may get in again; and people may crucifie to themſelves the Son of God afreſh, and put him to open ſhame; and trample the Blood of the Covenant, with which once their hearts were ſprinkled, under foot again; and do deſpight unto the Spirit of Grace, and grieve the Holy Spirit of God; and finally, they may make Shipwrack of Faith and a good Conſcience, *&c.* Theſe things may all be done, or elſe, in vain are the divers Exhortations recorded in the holy Scriptures to the *Primitive Chriſtians*, *To ſtand faſt, abide and continue to the end; that they might not be entangled again, deceived, nor fall into temptation again:* And in vain was all the labour, travel, care and exerciſe of the Apoſtles, Teachers, and Elders among Churches, after they were gathered out of the world, and had received the manifold Graces of God to confirm them and eſta-

bliſh them in the ſame, if there had been no danger of falling from it again, and corrupting themſelves again. This *Titular Chriſtians* opinion of no total falling from Grace, is contrary to the current of the whole Scriptures, and of the *True Chriſtian's* experience: And *Paul's* Teſtimony is, That ſuch that ſo fall away, *who were once enlightened, and taſted of the Heavenly Gift, and Powers of the world to come, if ſuch ſin wilfully, after they have received the knowledge of the Truth, that it is unpoſſible to renew them again to Repentance, and that there remains no more Sacrifices for Sins' but a certain fearful looking for of Judgment and fiery Indignation, which ſhall devour the Adverſaries*; who incur a ſorer puniſhment than thoſe that deſpiſed *Moſes's* Law, who died without mercy under *two or three Witneſſes*: There is a ſorer puniſhment than outward Death, which the outward Law inflicted upon the Tranſgreſſors of it; and thoſe that have known the Law of him that is greater than *Moſes*, which is the Law of the Spirit of Life, and have been ſubjects of it, and fallen and Apoſtatized from it again, ſhall partake of this ſorer Puniſhment. And as none knoweth the Joy and Conſolation of thoſe that have the Law of the Spi-

Heb. 6. 4. and 10. 20.

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rit of Life, and obey it, and abide in it; or the White Stone, wherein the new Name is written, which none knoweth but he that hath it; so none knoweth the sorer Punishment, the fiery Indignation, kindled by the Breath of the Lord, nor feels the biting of the Worm which never dies, which attends the Transgressors and wilful Sinners against this Law of the Spirit of Life, but he that hath it, and receives it as a just recompence of Reward of his Disobedience, Rebellion and Apostacy.

Apostates punishment is from God, and not Men. Vengeance is the Lord: And it's a fearful thing to fall into his hand, by sinning against Light and Knowledge, &c.

And the *Titular Christian* who talks of living under Grace, and not under the Law; and of being married to Christ, &c. before he hath known the Law as a School-Master to bring him to Christ; before he is become dead to that which the Law hath power over; before he comes to know the Righteousness of the Law fulfilled in him by the Spirit of Grace, and Righteousuess which exceeds the Righteousness of the Scribes and Pharisees; before he knows Grace to reign through Righteousness unto eternal Life (even where Sin hath reigned unto Death) before he is taught by Grace to deny ungod-

lines and worldly lusts, and to live soberly, righteously, and godly; and before he ceaseth from Sin; and before he knoweth the body of it destroyed, and become dead, and deliverance from the dead body: I say, before this, his talk and profession of living under Grace, is vain, he remaining alive in that for which the Law was added (*viz. Sin.*) For, the main reason to prove a person under Grace, which *Paul* mentioneth, is, *For, Sin shall not have dominion over you; for, or because, you are not under the Law, but under Grace. He that committeth Sin is the Servant of it, and Sin hath dominion over him*, let the *Titular Christian* profess what he will.

XVIII. *The True Christians Faith and Experience concerning* Outward and Inward Miracles.

ALL *Miracles* and *Wonders*, that were outwardly wrought by the Power of God, before the Law, under the Law, since the Law, by the hand of *Moses* and *Aaron*, the Prophets, Christ and his Apostles, were in themselves Signs, generally shewed before Unbelieving, Hard-hearted, Adulterous, unto-

untoward Generations; and we read not of very many in the Holy Scriptures, that were converted by the working of outward Miracles; *Pharaoh* and the *Egyptians* were hardned, the *Israelites* themselves after they had seen and partook of wonderful Deliverances & mighty Miracles wrought before their face, as, *the going through the Sea on dry Land, and their enemies destroyed in the same; the Pillar of the Cloud by Day, and the Pillar of Fire by Night; the Manna and Quails from Heaven; the Water out of a Rock, and also drunk of the Spiritual Rock which followed them*; yet an Unbelieving, Ignorant, Disobedient, Rebellious, Murmuring Heart got up in them, so that they discerned not the power by which they were wrought, nor the end wherefore, being ignorant of both; neither did they truly regard the instruments by whom they were wrought, their Wills and Lusts remained strong, their Hearts foul and gross, their Ears dull of Hearing, and their Eyes so weak, and their Understandings so darkened, that they could not look upon, nor behold the glory of that Ministration, though it was but of Angels; nor abide and endure the Voice of God in giving forth the Law, for the condemnation of the Transgressor (which was glorious in its time) so that they could not behold the glory

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of *Moses*'s Face without fear, nor so much as touch the Mount on which God appeared; yea, the Priests, unless Sanctified (or made Holy) were not to come nigh the Lord. This was the state of the *Israelites*, notwithstanding they were eye-witnesses of the *Mighty Wonders* and *Miracles* visibly wrought before their natural Senses; yet through Unbelief, Disobedience, Murmuring and Rebelllon, they perished, and their Carkates fell in the Wilderness, and entred not into the Promised Land. Let the Reader consider these things.

Exod. 34. 20. and 19. 22.

And when Christ Jesus, the great Prophet came, of whom *Moses* Prophesied, and wrought divers Visible Miracles before the Hard-hearted Jews, who professed themselves the Disciples of *Moses*; I do not find, nor read, that many of those that saw them wrought with their natural Eyes, *and that drank of the Miraculous Wine, made of Water, and that eat of the five Loaves, and two Fishes, that fed five thousand, and twelve Baskets of Fragments to spare*, were converted; nor so much as became his Disciples or Followers, except for Loaves, or some Selfish ends; and some among whom he wrought mighty Miracles, desired him to depart their Coasts: And from the Chief Priests and Leaders he met

met with this Judgment, That *he was a Deceiver, a Samaritan, and had a Devil, and cast out Devils by Beelzebub the Prince of the Devils*; so that his raising the Dead, healing the Sick, possessed and Diseased, though mighty Works in themselves, and wrought by the Power of his Father in him; yet they were not such great Works, nor the effects of such great extent, but that *those that did believe in him should do greater, & he in his Spiritual Appearance in them would do greater*, according to his saying, *Verily, verily, I say unto you, He that believeth in me, the Works that I do, he shall do also, and greater than these shall he do, because I go to my Father; and whatsoever ye ask in my Name, that will I do.* This saying and Promise was and is fulfilled, fulfilling, and to be fulfilled: And every *True Christian* is a Witness of the Power that is received by believing in Christ, and knoweth and experienceth greater Works and Miracles wrought by the Power and Spiritual Appearance of Christ within, than all the * outward Miracles he wrought before the carnal eyes of carnal Professors and Unbelievers in the days of

John 14.12, 13.

*We read of more Converted at one Sermon of *Peter*, than by all outward Miracles.

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his flesh. But this the *Titular Christian* cannot receive, knowing nothing thereof: In order therefore to convince him of the Truth of the same, the *True Christian* speaks further, as follows:

First, He saith, that once he was dead in Trespasses and Sins, and so dead, that though he was loaded therewith, yet he felt not the weight and burthen thereof, and not only so, but he had all the properties of a dead man spiritually; his eye was so blind, that he could not see the exceeding sinfulness of Sin; his ear was so deaf, that he could not hear the voice of God, though he often called him out of it; his Feet were so lame, that he could not walk one step in the way of God; and he was so bowed down, that he could not stand upright, and his Bloody Issue could not be stopped, nor his Wounds healed, and his Sores ran in the night, and his Soul refused Comfort, and he was cast out into the open Field to the loathing of his Person, and the *Levite* and the *Priest* passed by and ministred no help; he saw no eye to pity, nor no hand to save, nor no Physician of value could he meet withal; and told him he could never be cured, healed, and made a sound living man again while he lived upon the earth, and to increase his misery, he was perswaded to believe the same (which

Belief

Belief is one of the ſtrongeſt links of the Chains of Darkneſs) in ſhort, words cannot expreſs the ſad and lamentable eſtate of mankind in the Fall, which the *True Chriſtian* once lay in, even bound in Chains of Darkneſss under the ſlavery and bondage of Sin and Satan, captivated in a ſtrange Land, *&c.* out of which nothing leſs than the mighty, terrible, and glorious Power of God, by and through his Son Chriſt Jeſus, is able effectually to redeem, ſave, and deliver.

Therefore in the ſecond place, the *True Chriſtian's* Teſtimony is as followeth; To the Praiſe and Glory of the Power of God in his glorious Appearance and heavenly Revelation, through the Son of his love in this latter day, wherein his exceeding Riches, Kindneſs, and Power is manifeſted, and made known, as in Ages paſt, and as in the Generation of old; and his faithful Promiſes fulfilled; John 5. 25. and the hour is come, wherein the Dead hear the voice of God, and the Graves open, and they that are therein come forth, and a mighty Sound is heard of the dry Bones in the Valley com-

People dead in Sins and Treſpaſſes, degenerated and eſtranged from the life of God, are as theſe dry Bones, and are to be witneſſes of the ſame Power to reſtore them to form and life.

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ing together, and knitting Bone to Bone, and Joynt to Joynt, and Sinnew to Sinnew, and Flesh grows upon the same, and the Breath of Life is received, and a standing up is known of an exceeding great Army, which shall yet increase more and more, and inherit and possess the Anti-type of the promised Land; this was seen and prophesied of by *Ezekiel*, and now enjoyed by the *True Christian*; read Chap. 36. to Ver. 14. and the Lord give thee understanding: Now to witness these things effected by the Spirit and Power of the Lord, is more than to see a dead body outwardly raised to life, and to have the eye of the mind opened, and the ear of the Spiritual man unstopped, and the tongue unlooſed, that can praise the Lord, and the Lame to leap as an Hart, and to run the ways of Gods Commandments with delight, without stumbling, weariness or fainting; I say, these things being wrought by the Power of God in the Inward Man, are greater Miracles than the opening of a blind Eye, or unstopping of a deaf Ear, or unlooſing the Tongue of the Dumb, or curing the Lame outwardly.

And to be cleansed from the Leprous Disease of Sin, and to know the Bloody Issue thereof stopped, and to have the Heart sprinkled from an evil Conscience, and the Heart

Body washed with pure Water, and the Heart and Mind cleansed from all that would defile, by the precious Blood of Christ manifest and known within, where the Defilements are greater Miracles, and effected by a greater Power, though the same in Nature, than that which cured the Leprosie and Bloody Issue outwardly; and the cleansing of the Mind, Heart, and Conscience, and healing the Inward Man of all its Diseases, is more wonderful than the healing all outward Diseases whatsoever.

Now the working of outward Miracles are not of absolute necessity in the Church of Christ, neither doth the Gift thereof always attend the Church: and we read of no outward Miracles wrought by divers Primitive Apostles, Ministers, and Teachers, Elders and Fathers in the Church: But these greater Works and Miracles which Christ promised those that believed in him should do, they were all Witnesses of in a measure, being of absolute necessity to be known wrought by Christ, the Power of God, in every *True Christian* now, as then; without which, no Resurrection to Life, nor entrance into the way of Salvation is attained unto (let the *Titular Christian* profess what he will.)

And

ing together, and knitting Bone to Bone, and Joynt to Joynt, and Sinnew to Sinnew, and Fleſh grows upon the ſame, and the Breath of Life is received, and a ſtanding up is known of an exceeding great Army, which ſhall yet increaſe more and more, and inherit and poſſeſs the Anti-type of the promiſed Land; this was ſeen and propheſied of by *Ezekiel*, and now enjoyed by the *True Chriſtian*; read Chap. 36. to Ver. 14. and the Lord give thee underſtanding: Now to witneſs theſe things effected by the Spirit and Power of the Lord, is more than to ſee a dead body outwardly raiſed to life, and to have the eye of the mind opened, and the ear of the Spiritual man unſtopped, and the tongue unlooſed, that can praiſe the Lord, and the Lame to leap as an Hart, and to run the ways of Gods Commandments with delight, without ſtumbling, wearineſs or ſainting; I ſay, theſe things being wrought by the Power of God in the Inward Man, are greater Miracles than the opening of a blind Eye, or unſtopping of a deaf Ear, or unlooſing the Tongue of the Dumb, or curing the Lame outwardly.

And to be cleanſed from the Leprous Diſeaſe of Sin, and to know the Bloody Iſſue thereof ſtopped, and to have the Heart ſprinkled from an evil Conſcience, and the Heart

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And

And I still well remember, when I was a *Titular Christian*, and a Hearer and Disciple of that Generation which now calls upon the *True Christian* for *Signs* and *Miracles*, which no *Impostor* (or *false Christian* can give) they used then to acknowledge and preach for Doctrine, *That the conversion of one Soul to God, was a greater Work than the Creation of the World*; and the main reason they gave, was, *That in the Work of the outward Creation nothing did resist and oppose, God said, Let it be, and it was so*: But now in the New Creation and Work of Regeneration, God meets with much opposition; he speaks and calls once and again and Man regards it not, *he stretcheth out his hand all the day long, and the rebellious regard it not; he stands at the door and knocks, but his enemy is gotten into the house, and the door is shut against him*, yet he waits to shew himself gracious, according to the phrase in Scripture, *Till his head is wet with the Dew, and his locks with the drops of the night*; and he woeth and beseeches with Bowels of Compassion all mankind by his universal Love and Light, and Holy Spirit, to be reconciled unto him, and to turn or be converted unto him, that he may heal them, restore and redeem them out of the degeneration which

All have a day of Visitation.

which they are run in through ſin, into the primitive eſtate, and pure enjoyment of himſelf, which was before ſin entered, or the forbidden Fruit was eaten, or evil was in the World; but mankind ſlights this great love, and reſiſts and deſpiſeth this Light and Holy Spirit, which would work all theſe things in him, and for him.

So theſe things above-conſidered, which are according to the phraſe and language of the Holy Scriptures, it may evidently appear that the work of the new Creation, being accompanied with ſo much oppoſition, is greater than the work of the Old. In this the *Titular Chriſtian*, as in many other things, talks a Truth with his Tongue, but is not a living Witneſs and experiencer of the ſame in his Heart; therefore when the *True Chriſtian* tells him what the Lord hath done for his Soul, and the mighty Works and Wonders that he hath wrought in him, and for him; how he hath raiſed him from Death to Life, from Sin to Righteouſneſs, and tranſlated him from Darkneſs to Light, from the Kingdom of Satan to the Kingdom of his dear Son; and how he hath made him whole every whit (*even upon the Sabbath Day*) and that he now ſits in heavenly places with him, cloathed in his right mind; and that he hath received a good underſtanding to

know him that is true, and is in him that is true; *And that he hath the witness of God's Spirit bearing witness with his spirit, that he is a Child of God, and a Possessor of these things* (which things no *Impostor*, *Deceiver*, nor *Titular Christian* can have and possess, while so) I say, when these things are told, and born witness of in the ears of the *Titular Christian*, he slights, and disregards, and will not believe the same; but counts it Delusion and *Fanatick* Dreams, and Fancies, arising from spiritual Pride, High-mindedness, and Vain Conceit, and so despiseth his Testimony, and the Works that bear witness thereof, even as the Jews did of old, judge and condemn Christ and his mighty Works as wrought by the power of the Devil; So doth the Titular Christian in this Age judge, censure Arraign and Condemn Christ and his mighty Works in this day of his Power and Spiritual Appearance in the hearts of the Sons and Daughters of men, wherein he hath wrought as mighty Works, and done as great Miracles, as in any Age since the Fall of Man, and many are now living monuments of the same; Blessed is the eye that seeth them, and is fixed upon the Author thereof, to whom be Glory and Praise throughout all Generations for ever.

XIX. *The True Christian's Faith and Experience concerning the Doctrine of Perfection.*

IN the Holy Scriptures are divers Precepts, and Commands, and Exhortations, not only to Holiness, but to the *Perfecting of Holiness in the fear of God*, and to the *pressing forwards until it be attained unto, and a full growth be witnessed, to the stature of a perfect Man in Christ Jesus, presented to God without Blemish, Spot or Wrinkle, or any such thing.* And it is said of *Noah, that he was a Just and Perfect Man in his Generation, and that he walked with God*: And God said unto *Abraham, Walk before me, and be thou Perfect*: And that *Job* was a Perfect and Just Man: And in *David*'s time he bids *Mark the Perfect Man, and behold the Upright, the end of such is Peace.* And

2 Cor. 7.

Phil. 3. 14.

Col. 1. 28.

Gen. 6. 9.

Gen. 17. 1.

Job 1. 8.

Psal. 37. 37.

Christ exhorted his Disciples
Mat. 5. 48. *to be Perfect, as their heavenly Father was Perfect:* And the Labour and Travel of
James. 1 4. the Apostles, was, *that people might be Perfect and Entire,*
Heb. 13. 21. *wanting nothing,* and *that they might be presented Perfect, and be made Perfect in every good*
2 Cor. 13. 9. *Work:* And he wished the *Perfection* of those he wrote
1 Cor. 2. 6. to: And he *spoke wisdom among them that were Perfect.*

So the Holy Scriptures contain, not only Precepts and Exhortations to Holiness and Perfection; but they also give Testimony that several did obey them, and attain thereunto in Ages past: And the Faith and Testimony of the *True Christian* in this Age, is, That *Holiness and Perfection* are attainable as in the days of Old, and that the divers Precepts and Exhortations in the Scriptures thereunto, may be obeyed, and the State truly enjoyed, even while people dwell in these earthly Tabernacles,
2 Cor. 4. 7. they may enjoy *the Heavenly Treasure in their Earthen Vessels,* which may be *possessed*
1 Thess. 4. 4. *with Sanctification and Honour.*

Now

Now this is one of the ſound Doctrines which the *Titular Chriſtian* cannot endure, comprehend, nor underſtand; therefore cries out againſt it, and ſays, No perfection here; no perfecting Holineſs in the fear of God, no *coming to the mark of the High Calling of God in Chriſt Jeſus*, 2 Cor. 11. 2. no growing up to the ſtature of the fulneſs of Chriſt; no *perfect Man in Chriſt*, nor no Col 1. 22, 28. being *preſented to God as a chaſt Virgin, Holy, and Unblamable, Faultleſs, without Spot or Wrinkle.* Jude 24. In ſum, no being now as the Fathers of Old, and the Chriſtians in the Primitive times were; no poſſibility of perfect Obedience to the divers Precepts, Exhortations, and Commands of the Spirit of God throughout the Holy Scriptures: this is the language of the *Titular Chriſtian*; ſo that herein he commits theſe two great evils; *Firſt*, *Notwithſtanding his pretended honour to the Scriptures and holy Men, he gives them all the lye. Secondly, He with the ſlothful Servant calls God a hard Maſter, in requiring that which none are able to perform:* But the Teſtimony, Faith, and Experience of the *True Chriſtian* is quite the contrary, he having paſſed through the Work of Regeneration, and experienced the divers Workings

and Operations of the Spirit of God in his Heart (in this ſmall Treatiſe before hinted at) leading him from one Degree of Grace unto another, from one Degree of Faith and Knowledge unto another, until he is fully ſaved by the Grace, and hath gained perfect Victory by the Faith, from, and over that which made him Imperfect, Sinful and Defiled, and until the knowledge of the Lord ſo abounds in him, that it covers the Earth as the Waters cover the Sea; and until he comes to the Sabbath of Reſt (the Anti-type of the outward Sabbath) wherein he ſpeaks not his own Words, nor thinks his own Thoughts, nor doth his own Will nor Works, but witneſſeth a denial of them all, and a putting off the Old Man with his Deeds, and keeping the Body under, and a Bridle upon the Tongue, Nature, Will, Thoughts and Deſires, which received the Temptation in the Beginning, always keeping them to the Croſs, *though a Renewing and Reſtoration be attained unto, and the ſtate of Innocency known and lived in, even as in the Beginning before the Fall*; yet the Will, Thoughts and Deſires muſt be watched, ruled over, and ſubjected to the Will and Command of God, in Truth and Reality, even as Chriſt hath left an example, whoſe Will and Deſires were as good, pure, and perfect, as *Adam*'s were before

fore he fell, and as any can attain to in this Age) yet said he, when he prayed to his Father, *Not my will, but thine*, whose will he came to do.

Now in this Heavenly Self-Denial and true Resignation stands the perfection and safety of the *True Christian*, all which is wrought and effected by the Power and Spiritual Appearance of the second *Adam* in him, and for him, who of himself can do nothing.

And in this is his happiness and perfection, that he is come to cease from his own Thoughts, Words, and Works, his own Way and Will, and his own Wisdom and Knowledge also; for in these things began his misery; and while they lived in him, and *ruled over him*, he continued in the misery, notwithstanding his divers Devices, and Inventions, and Strivings to get out of it; Death, Misery, and Sorrow accompanied him, and clave close unto him, and he could never be rid thereof, till he came through the Work of Regeneration, through true Self-denial and Resignation, to the Estate which *Paul* was in when he said, *I live, yet not I, but Christ lives in me, and the Life that I now live, I live by the Faith of the Son of God*. This is the perfection the *True Christian* arrives at, even to know Christ live in him,

and Self, and Sin dead, then this Life of Righteousness reigns, where once Sin and Death reigned; and this Life cureth all Diseases, and makes a man grow to perfection, makes the Mind sound, and the Understanding good, the Heart clean and honest, purgeth the Conscience from all dead Works, and brings into the Service of the Living God, and makes free, and redeems from the contrary, *viz.* the Service of Sin and Satan; and this is a perfect state, and hath been, is, and may be attained unto, according to the Holy Scriptures, and the Testimony of the *True Christian*.

A perfect Sign where Life reigns.

And some *Titular Christians* do pray for, promise and profess as much in Words, when they pray for a clean Heart, and the renewing of a right Spirit, to live a holy Life, and to be cleansed from all Sin, and when they promise one for another, to forsake the Devil and all his Works, the Pomps and Vanities of this World, and all the sinful Lusts of the Flesh, and to keep God's Holy Will and Commandments; this is Perfection, and he that

The *Titular Christian* prayeth for, and professeth perfection, but doth not believe 'tis possible to attain, till after the Death of the Body: So his Prayer is vain, and his Belief a strong Delusion.

that doth receive a clean Heart, and a right Spirit, and doth those things, is a perfect Man.

Now he that professeth and witnesseth these things before spoken of, and hath travelled through the Work of the New Creation, he can speak of Perfection in Truth and Righteousness; he can say, all the Works of God are perfect, good, yea, very good being a living Witness of the same, and that the Works of Man in the Fall and Degenetation, and of the Old Serpent whom he obeys, are all imperfect and bad, yea, very bad, therefore let all that talk of Perfection with their Tongues, and profess it with their Lips, see that they are in that Faith which is the Gift of God, and works by Love, and doth wonderful things, though it be but as a Grain of Mustard Seed, it *removes Mountains*, and the effect of it *doth away all Imperfection*, and makes whole every whit, the eye being fixed upon the Author thereof, *it brings the mighty from its seat, and exalteth that of low degree; it brings to the true Poverty, which makes many rich, and inherits all things, to the sorrowing wherein is rejoycing always*; to the having *nothing*, and yet possessing *all things*; to the *weakness*, wherein is *strength*, to the *loss*, wherein is *gain*; to the *death*, wherein is *life everlasting*: This state *Paul* was in, when

when he spoke after this manner, *When I am weak, then am I strong; when dead, then alive; as sorrowing, yet always rejoycing, as poor, yet making many rich; as having nothing, yet possessing all things*; these things are as Riddles and Mysteries to the carnal mind, and are hidden from the Wise and Prudent, but revealed to the Babes, who suck at the Breasts of Consolation, and are weaned from the Breasts of this World, in all its Perfection, Glory, and Beauty, visible and invisible, and are become Children of that Faith, without which 'tis impossible to please God. Therefore if any will be perfect, and have Treasure in Heaven, they must become as new born Babes, feeding on the Milk of the Word, and know a growing up in and by the virtue of the same, to the state of a perfect man, *out of all Self-will, Thoughts and Imaginations, Self-wisdom, Riches and Knowledge*; for in the state of Innocency, before the Fall, Man was not rich, wise, nor strong of himself, his own will, thoughts, and desires, though in themselves, and in their places, harmless, did not rule over him; neither did he feed upon the Tree of Knowledge, which was and is good in its place (*though not for food*) but he ruled over them all, while he stood in the Image of his Maker, and obeyed

2 Cor. 6. 10.

obeyed his Command, he had power over all the Beasts of the Field, and Fish of the Sea, *and the Earth was subdued by him*, and he had Dominion over it, standing in the Life, Power, Riches, and Wisdom of his God, and out of his own; here, though he had nothing, yet he *possessed all*, *subdued all*, *had dominion over all*; though he fed not upon the Tree of Knowledge, yet was he full of Knowledge and Wisdom, to discern the nature of all things, and to give them names accordingly; though he had no will nor desire, but what was to be subject to the Will of God, nor no power or strength given him of God to act contrary to his Command, yet he had great Power, Liberty, and Freedom given him of God over all the works of his hands: *And every Herb bearing Seed, which was upon all the Earth, and every Tree in which was the Fruit of a Tree, bearing Seed for meat*; only the Tree of Knowledge, which grew (not at one corner, but) in the midst of the Garden (even where the Tree of Life it self grew) he was not to eat of: He that reads, let him understand (for I testifie that *Moses*, or the Author of *Genesis* was endued with the same Divine Heavenly Sight and Wisdom, when he wrote these things, as *John* was when he wrote his Book of *Revelations*; and a measure of the same must give the understanding of them.) Now

Now mankind had nothing to do, but to dreſs and keep the Garden, which God's own hand had planted; and this he was to do in the Will, Wiſdom, and Power of God, by which he became a living Soul, cloathed with the Image of God, without any other Covering but his Spirit; this was his Glory and Perfection: And in this ſtood his Joy and Felicity, Power and Dominion within and without (in this ſtands the *True Chriſtian's* now.) But when he ſuffered his Will and Deſire, and the eye of his mind by the Temptation, to be drawn and allured forth, and gave way to the ſpringing up of a deſire, to know and be wiſe for himſelf, to be ſomething of himſelf, this let the temptation over him, being deceived, diſobeyed his God, even under a hope of gaining by it, and bettering his ſtate, believing the Serpent, who ſaid, *You ſhall be as Gods, you ſhall not die:* Thus Death entred upon him, thus the Image of God in him became vail'd, and his Beauty, Glory, and Perfection defaced; his own will and deſires no ſooner gave way too, but Temptation entred; no ſooner his own eye opened, but his imperfection

The Life and Image of God, which *Adam* loſt, was inward and ſpiritual; he died not immediately, as to his outward form or bodily exiſtence, but lived many years.

fection appeared, and his nakedneſs was ſeen; no ſooner he began to live of himſelf, and to will, and to know of himſelf, but Death, Miſery, and Ignorance followed, and Shame, Fear, and Guilt appeared; and many Inventions and Contrivances, how to cover the nakedneſs and ſhame, and excuſe the guilt, was invented: This was the work of tranſgreſſing Man in the beginning, and is the ſame at this day among all the Children of Men (of what Nation, Name, or Sect ſoever) who abide in the tranſgreſſing ſtate of the firſt *Adam*.

Now the ſtate of Perfection that the Children of the ſecond *Adam* do attain unto, while in the Body, is a true Self-denial and Reſignation unto the Will of God, throughout all Tryals, and over all Temptations; he is a perfect Man in Chriſt, who is not only reſtored and redeemed by him into a ſtate of Innocency, Harmleſneſs, and Uprightneſs; but alſo in this ſtate is reſigned and given up in his Mind, Will, Thoughts and Deſires, into the Will of God, as clearly knowing it; ſo that his mind being the mind of Chriſt, is eying his Heavenly Father, and his mind is ſtay'd upon him, where the perfect peace is: And his Will, Thoughts, and Deſires, though harmleſs, as Chriſt's were, yet *ſubject to his Father*, truly ſaying as Chriſt did, *Not my will*,

will, but thine. In this ſtate of true reſignation unto, and unity with the Father's Will, ſtands the *True Chriſtian's* ſafety and perfection, and that which preſerveth him in the ſame, is the power of God, that throughly debaſeth Self, ſubjecteth man's will, and ſaves to the uttermoſt through Faith in it. And in this ſtate of Perfection, as he lives and remains, he is cloathed with the Spirit of Glory and Humility; the greater his attainments are, and the higher the Heavenly place is he ſits in, the lower is his mind, and the leſſer he is in his own eyes; and the greater he is in the Kingdom of God, the more he is repleniſh'd with true Love, Goodneſs, and Humility; here the greateſt is the Servant, a helper of others; the higheſt, the loweſt; here the Servant is as his Lord, and the Lord as him that ſerveth. And among theſe *True Chriſtians* there is no Striſe nor Diſpute, *who ſhall be greateſt*; though they are Elders, and have Crowns upon their Heads, yet they throw them down at the feet of him that ſits upon the Throne, and give glory to him for evermore, *Rev.* 4. 10, 11.

W. S.

A few

XX. *A Few Words, by Way of Advice, Counſel and Exhortation, to ſuch as are newly turned in their Minds from Darkneſs within, to Light within, from the Power of Satan within, to the Power of God within, whereby the Work of Regeneration is begun within, that ſuch may not miſcarry in the ſame, nor ſit down by the Way (ſhort of the Mark of the high Calling of God in Chriſt Jeſus) is what follows written, ſeriouſly to be Read, Weighed and Conſidered.*

TEnder Friend, who art turned to this Light and Power, and art a Believer in it, and deſireſt to hear and obey the Word in thy Mouth and in thy Heart, to this Light thou doſt well to take heed, *as unto a Light that ſhineth in a dark Place*, and as a Voice that calleth unto thee, ſaying, *Come up hither, and I will ſhew thee the Bride, the Lamb's Wife.*

In

In Order thereto, thou must understand and regard the End of the precious Appearance of the Light within, though it be and appear unto thee, but as Light that breaketh forth before the Day dawn within, or before the Daystar arise in thy Heart, yet the End of its Appearance and Shining in thee, is, that thou shouldst fix the Eye of Faith upon it, and keep thy Mind towards it, till the Day dawn, and the Day-star arise within, and this is the Star of the *Messias* (and the Angel of the Lord) that will lead thee to the Inn, where the Virgin is delivered of a Son, and where the Babe of Glory lyes swadled in a Manger, unregarded by all the Guests thereof, and thou following this Star, and finding him, wilt not spare thy Gold, Incense and Mirrh, but offer up thy precious Things unto him, as the Wise Man did.

And when the Light within, the Daystar within, hath led thee thus far, thou must not think within thy self, that thou hast now attained *to the Mark of the High Calling of God in Christ Jesus*, because thy Eye seeth the Salvation which God hath prepared before the Face of all People, think not with thy self that thou presently possessest and enjoyest the same, because of the *Joy*, *Delight* and *Pleasure* that accompanies the

the Sight thereof, yet take thou heed ſitting down in the Appearance of Light and Heavenly Diſcoveries, and in the bare Sight and Knowledge of the Man-Child that's born, but wait thou, and walk in the ſame Light within, which will diſcover unto thee that Spirit that ſeeks its Life within thy ſelf even after it is born, under the Pretence of worſhipping of it, (as *Herod* did) and in it thou wilt receive Wiſdom and Counſel, to cheriſh and preſerve it, till the Death of its Enemies, as *Joſeph* did; in the Light thou mayſt come to read and underſtand thoſe Things which are written for thy Learning.

Now whatſoever makes manifeſt, is Light, Darkneſs and the Works of it, *is*, and *hath been* wrought within; the Light that expels the Darkneſs, and the Power that deſtroyes the Works of it, is alſo to be known within; and thou muſt believe & continue walking in the Light, that thou mayeſt become a Child of it; and abide with the Power that thou mayeſt know & witneſs the Work of it within thy ſelf, proceeding in Order

None walk in the Light further then they bring their Thoughts, Words and Works to the Light to be proved and tryed, whether they proceed from, or are wrought in God or no, Joh. 3. 21.

from the first Day to the seventh, or Sabbath of Rest: And thou mayst understand, that thou dost not become a Child of Light so soon as thou seest the Shining of it, and beginst to believe and walk in it; thou must not only have Faith, but thou must add unto thy Faith Patience, *&c.* for thou hast as much need, as some of old had, which *Paul* wrote to, when he said, *You had need have Patience, that after you have done the Will of God you may (wait to) receive the Promise*, and it was after they believed, that the *Primitive Christians* were *sealed with the Spirit of Promise*; the End of Faith is not soon attained unto; he that believes must not make hast, neither must he will nor run, but in Patience wait in the Faith without Doubt and Wavering, till he receives the End of it, as some of old did, viz. the *Salvation of their Souls:* And so thou wilt know, as in the Light thou waitest, Salvation comes nearer and nearer one Day then another unto thee, and wilt witness to the Truth of what the Apostle wrote, when he said, *Now is Salvation nearer then when you first believed.*

Now tender Friend, I have this principally to advise thee of, that the Wiles and Devices of the Enemy are many and mysterious, *and the Murtherer ariseth with the Light,*

Light, and 'tis againſt thee, who art come to believe in the Light, he rageth within and without, and about thee he goeth as a roaring Lyon, ſeeking to devour; and as a ſubtil Fox to get into the Vineyard again, and ſpoil the tender Grapes; therefore I counſel thee to wait low in thy Mind, in that Heavenly Principle of Light, to which thou haſt been turned, and in which thou haſt believed, *in this the Devil hath no Part*; abiding here, thou art as one armed in a ſtrong Tower of Defence; keep thou thy ſelf that he may never prevail againſt thee by Allurements, Baits, Snares and Enticements, *and he can never force thee, nor by all his Strength compel thee to yield unto him, and obey him.*

But know this, he will ſuit and ſort his Temptations according to thy Temperament, State and Condition, ſeeing thou haſt turned thy Back upon that wherein his Kingdom ſtands, and where his Works and Will is done, and ſet thy Face *Sion-ward*, and walks in the Light within, that leadeth thereto; he knoweth 'tis in vain for him to appear unto thee now as a Devil, therefore will he transform himſelf like unto an Angel of Light, and propoſe and promiſe as great Things to thee, as he did to *Eve* in Paradice, if he can but get thee out of thy Way, the Light within (which makes him manifeſt

ifeſt in all his Shapes and Transforming) he will prevail againſt thee, and cauſe thee to err, and deceive thee under the Hope of enjoying a greater Liberty and a higher Glory; thus he hath beguiled ſome in this Age; for when and where the Woman appeareth cloathed with the Sun, and the Moon under her Feet, and a Crown of twelve Stars upon her Head, being with Child, crying, travailing in Birth, pained to be deliverd, then, and there alſo the great red Dragon with his ſeven Heads, ten Horns, and ſeven Crowns upon his Heads, appeareth alſo, and with his Tail draws Stars from Heaven, and caſts them to the Earth, and alſo ſtands ready before the Woman, to devour her Childe as ſoon as 'tis born: Read *Rev.* 12. 1, 2, 3, 4 and the Lord give thee Underſtanding.

So, tender Friend, If thou deſireſt to travail on with Safety in thy Way and Path of *Chriſtianity*, from its Birth to the Croſs, and from the Croſs to the Crown, thou muſt walk in the Light, and daily learn of the Grace of God within, and keep on thy Armour, the Light within, whereby thou haſt conquered many Enemies within, and overcome divers Temptations within; and haſt known it as an Ax laid to the Root of the Evil Tree within, abide thou in it, and keep thy Eye fixed upon him that heweth there-

therewith, that thou mayeſt know its Work throughly effected, (viz.) *the very Root of the Evil Tree cut up*; not only its Branches lopt off, and the Root ſtruck at, but Root and Branch deſtroyed; and the Heavenly Plant to grow and increaſe into a Tree of Righteouſneſs inſtead thereof within thy ſelf, that thou mayeſt ſit under its Shadow with Safety, and eat of the Fruits thereof with Delight.

Now, though thou art a Believer in the Light, and a Learner of the Grace, and art travailing right on in the ſame, towards a full Enjoyment thereof; know this, That thou wilt meet with many Tryals, Exerciſes and Temptations in the Way, ſome to turn thee out of it, and others to cauſe thee to ſit down ſhort, and take up a Reſt by the way, and glory in thy former Experience, Openings, Sights and Revelations, and Power over Devils, which thou haſt been endued withall; ſo, if the old Serpent cannot prevail in the one, he may in the other; envying thy Happineſs, he will try all Means againſt thee, to beguile thee, as he did *Eve*, tempt and allure thee out of a Heavenly Eſtate, he will hardly beſet thee within and without; and when thou appeareſt before God, he will appear alſo with Lyes and Accuſations againſt thee: Now keep thou

in the Light wherein thou art enlightened, and in which thou haſt believed, and lean thou upon, and truſt in the Grace of God, which is ſufficient and preſent with thee, and ready and able to ſave and deliver thee, when his Allurements and Buffetings attend thee.

And this Light within, in which thou haſt believed, as thou walkeſt in it, will ſhew thee the Nature and Tendance of the Bait, though covered with Golden Pretences, and the very Hook that's covered therewith: So as thou waiteſt and abideſt in this Light, in vain is the Snare laid in thy Sight, in vain are all his ſubtil Devices againſt thee, and in vain are all his variable Appearances in order to deceive and deſtroy thee, whether he appears as a ſubtil Serpent, or as a Satan to accuſe (as he did *Job*) before God, or as a Dragon, Roaring Lion to devour, or as an Antichriſt; or on the contrary, whether he appear as an Angel of Light, with two Horns, like a Lamb, and in Sheep's Cloathing; and further, though he appears in, and aſſumeth the Form of Godlineſs and preaches and confeſſes Chriſt

In our Age, as in Ages paſt, the Devil hath confeſſed to the Appearance of Chriſt, & preacheth the Words of Truth, but in Oppoſition to the Power.

Christ in his Spiritual Appearance, within in words, and talks of and professeth the Light within, and the Motion of the Spirit, and a Learning of the Spirit, and a Ceasing from Man, and a Learning of the Anointing, Light and Grace within, and get into the Throne and Temple of God, and sit there as God; I say, In vain are all his variable Appearances, Wiles and Works, Formings and Transformings; as thy Eye is kept single, thy whole Body will be full of Light; and thou wilt be able to say, as some of old did, *We are not ignorant of his Devices:* And thou wilt try and discern Spirits; and that Ear will be open that tryes Words as the Mouth tastes Meat, and judgeth the divers Sounds and Voices, and seeth to the In-side, Root; Ground and Foundation of things that do appear, and give them Names according to their Nature, and judgeth Righteously concerning them, and not according to Appearance only, whether within thy self or without: As in this Wisdom and Discerning thou abidest, thou wilt travail safely on, from Faith to Faith, from Knowledge to Knowledge, from one Degree of Grace and Glory unto another, till thou comest to be fully gathered from the East, West, North and South, and sittest down with *Abraham*, *Isaac* and *Jacob* in the King-

dom of God; and alſo knoweſt the Son ſurrender the Kingdom to the Father, and God become all in all; then ſhalt thou know as thou art known, and ſee as thou art ſeen; and Death ſhall be ſwallowed up in Victory, Mortality of Immortality; and there ſhall be no more Sea, Death nor Sorrow, Crying nor Pain, former things being paſt away, and all things made new; this Eſtate *John* ſaw in his Divine and Heavenly *Revelation*; and thou abiding in the Light, and walking in the Spirit, wilt not only ſee but enjoy the ſame: Read *Rev.* 21, & 22. and the Lord give thee Underſtanding more and more, and encreaſe thy Joy in believing; and ſtrengthen thy Faith and Hope, that they may be as a Truſty Shield of Defence, and as an Anchor ſure and ſtedfaſt, to preſerve thee from all Aſſaults, and from ſplitting upon a Rock or Sands, till thou arriveſt at the Haven of Eternal Reſt, and lieſt down in the Valley, where thy Bread, yea, thy Daily Bread, (freſh & freſh) from the Table of the Lord will be ſure, and thy Water fail not, where none can make thee afraid, where no Enemy can prevail, where no Danger of making Shipwrack of Faith and a Good Conſcience is, where no Deſtroyer is, where all Tears and the Cauſe of them are wiped away, where Faith and Hope hath

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an End, and where the Heavenly City is, whose Gates stand alwayes open, and yet no unclean thing can enter: As thou persevereſt in the Light, and obeyeſt and followeſt him that hath called thee out of *Egypt*, and translated thee from the groſs Darkneſs thereof, thou wilt thereby be led to inherit and poſſeſs theſe things; for, *It is he that endureth to the End, that ſhall be ſaved.*

Now, tender Friend, As thou walkeſt in thy Way, the Light within, the Spirit and Grace of God within, which teacheth not only to deny Ungodlineſs and Worldly Luſts, but alſo to live Soberly, Righteouſly and Godlily in this preſent World, thou art ſafe. But I do adviſe thee notwithſtanding, to take great heed, and watch diligently againſt the Enemy of thy Happineſs in all his Appearances, and eſpecially when he appears under the Form of Truth it ſelf, with the Words of it in his Mouth, and with the very likeneſs of it; for I have ſeen him there, and he has beguiled and betrayed many thereby in this Age, even ſince we were a People; and he effected it by drawing the Mind from being ſtaid upon God, waiting low in his Light, to wonder after and deſire ſomething elſe, which he made appear lovely to behold; the attaining

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of which, he perſwaded them, would better their Condition, and encreaſe their Glory: ſo, in hope, many, after they have been preſented as a chaſte Virgin to Chriſt, have again been ſubjected unto Vanity, in this Age, as Mankind was in the Beginning; and have loſt a preſent good Eſtate by believing the Lyes of the Serpent, who told them, *They ſhould enjoy a better*; ſome he hath drawn out on this wiſe, and by others of his Wiles, to that Degree of *Apoſtacy* and *Degeneration*, that they are become like Trees twice dead, and plucked up by the Roots, never like to grow in the *Garden of God* again, whoſe *Way and End is Utter Darkneſs*, *out of which there is no Redemption.*

Now, his other *Wayes* and *Means*, whereby he lies in wait to deceive, are more open and manifeſt; but his Working under the Form of Truth more ſecret and myſterious, and more likely to prevail upon the Mind of the Simple, unleſs a diligent Watch be kept (then when he appears as he is) By this Means I have known him not only get into the Temple of God, and ſit there, but to be worſhipped as God, and exalted above all that is called God, or that is worſhipped beſides him. Now, he never got into the Temple, nor ſate there, nor was worſhipped

ſhipped under the Name of a Devil, Satan or Prince of Darkneſs, now, nor in any Age; but myſteriouſly wrought himſelf in under a Diſguiſe, cloathing himſelf like an Angel of Light, that deſired and endeavoured the Good of Mankind; by this Means he came, and comes to be obeyed and worſhipped, not as he is, but as he appears to be. Now, this Temple, where he ſits, and where he is Worſhipped, is the Heart and Minde of Mankind in the Degenerate State: And that which doth reveal him with his Myſtery of Iniquity, is the Light and Spirit of God, in which thou haſt believed, working and Operating in the ſame place, and *conſuming him with the Spirit of his Mouth, and deſtroying him with the Brightneſs of his Coming*: But this thou knoweſt not effected ſo ſoon as thou believeſt; 'tis a Work wrought by Degrees; thy Safety and Duty is, *To wait with Patience for the Coming of the Lord in that Light and Grace which fits and prepares his Way, and teacheth thee how to joyn with him when he appears, and to help the Lord againſt the Mighty, and to meet him in the Way of his Judgments, by which* Sion *is redeemed*: And ſo, as thou here waiteſt, thou wilt diſcern him when he appears from all the Appearances of thy Enemy, and be made willing in this

this Day of his Power to yield up thy Heart, Mind and Strength unto him, and to ſerve him, love, fear and obey him, this is required on thy Part; ſo wilt thou know him to appear unto thee as a Morning without Clouds and in his Light, thou wilt ſee more Light, and know it ſhines more and more unto a perfect Day, till by the Brightneſs thereof the whole Myſtery of Iniquity be diſcovered, and the Man of Sin deſtroyed, and the Temple cleanſed from all that doth Defile, and the Myſtery of Godlineſs diſplay'd therein, and Truth and Righteouſneſs ſit upon the Throne, and reign where Sin and Unrighteouſneſs did reign, even in thy Heart, and Mind, Will and Conſcience; then will the Earth rejoyce, and the Heavens rain down Fatneſs, and Everlaſting Peace will be in thy Dwellings.

The which that thou mayeſt attain unto, hold faſt that thou haſte; let none take thy Crown, whereunto thou haſt attained; therein walk, preſſing forwards to the End of thy Race, where the Crown of Life is laid up; and take heed of thy own Thoughts and Imaginations, Conceivings and Conſultations, and of that *Will* that works not the Righteouſneſs of God; thoſe of thy own Houſe will prove thy greateſt Enemies,

mies, if thou walkeſt not in the Light which diſcovers them; and takes up the Croſs that crucifieth them, and is able to bring every high Thought and Imagination into the Obedience of Chriſt; and while this is bringing to paſs, abide in the Patience, bearing the Croſs of Chriſt, which is the Power of God, and keep thy Eye fixed on the ſame, and look not downward to the Earth, nor at the Smoak that aſcends out of the bottomleſs Pit, and darkens the Air, nor at the Dragon that makes War in Heaven; but joyn thou with *Michael* the Prince, and follow the Lamb, which rides on conquering, and to conquer; ſo ſhalt thou overcome, and ſit down with him on his Throne, as he ſat down with his Father on his Throne, and know thy Enemies made thy Foot-ſtool.

And that thou mayeſt not fail hereof, Watch alſo againſt the dead Spirit of Formality; ſee that thy Form of Godlineſs is accompanied and ſeaſoned with Life, Virtue and Power; for though Godlineſs is not manifeſted without the form, yet there may be a form without the Power; this Spirit of formality captivated ſome in former Ages, and led them *to deny the Power, from ſuch they were to turn away* then, and ſo art thou now; for if this Spirit of formality prevails, though a *Form of Godlineſs be retained,*

tained, as a Form of ſound Words, Plainneſs and Decency in Apparrel; Superfluity of Meats and Drinks laid aſide; Reſpecting Mens Perſons, and Worſhipping them with Cap and Knee avoided; Truth and Light within profeſt in Words; Meetings and Aſſemblings often frequented; the Sound of Truth as a lovely Song, &c. Yet if thy Heart be gone aſtray, if thou feeleſt not Life to lead thee, if thou takeſt not up the dayly Croſs to thy Will, Thoughts, Affections, Luſt and Paſſions, and by the ſame mortifie them; thou mayeſt be a meer Formaliſt, and thy obſerving and abiding in thy Form may become as abominable in the ſight of the Lord now, as it was of old amongſt his once Peculiar people the *Jews*, when he ſent his Prophet *Iſaiah* to cry againſt them, though they kept and obſerved the *Multitude of Offerings and Sacrifices, Feaſts and Faſts, New Moons and Sabbath Dayes, Solemn Meetings and Aſſemblings before the Lord,* &c. which was the very Form of Worſhip he once commanded; but the Spirit of Death, Formality being got into their Hearts, corrupted them, *So that he that killed an Ox, was as he that ſlew a Man; he that ſacrificed a Lamb, as he that cut off a Dog's Neck; he that offered Oblations, as if he offered Swines Blood; he that burnt Incenſe, as if he bleſſed an Idol;*

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the Reaſon of all this was, not becauſe theſe Things were evil in themſelves, but becauſe the Call of the Lord was not anſwered, and becauſe when he ſpake they did not hear, but did Evil before his Eyes, and choſe that in which he delighted not, yet obſerved and performed the outward Part of Worſhip, and ſate before the Lord as his People, and loved and delighted to hear the Word of the Lord by the Mouth of his Prophet, but not to do them: Read *Iſaiah* 66. 3. and *Ezekiel* 33.30,31,32.

Now dear Friend, let this ſore Evil never come near thy Dwelling, in thy holy Form of Godlineſs, which thou haſt been lead unto by the Power, keep in the Sence and Feeling of the ſame, in thy Form of ſound Words; keep in the Fear of God and Tenderneſs of Conſcience, wherein thou wert at firſt conſtrained to ſpeak them, even in the Croſs to ſelf, which took great Offence thereat; yet in Tenderneſs, Love and Fear to God, againſt thy Will, and the Pride and haughty Spitit of this World, wert thou moved to ſpeak them; likewiſe thy holy Form, in not *Reſpecting Mens Perſons, or having them in Admiration becauſe of Advantage, nor honouring them in bowing with Cap and Knee; nor giving flattering Titles to Men*; this the Spirit of the

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Lord led to in the beginning, keep in the same, and his Presence and Power will uphold thee in the same, also lead thee to honour all Men in the Lord, and to be *subject to every Ordinance of Man for the Lords sake*, and truly to honour thy Parents, and rise up before thy Elders, and give them double Honour, and to be curteous and kindly affectionate unto all; this will the Spirit of the Lord lead thee to, being the Nature of *Christianity*, as thou walkest and abidest therein, thou wilt be like thy Heavenly Father.

And thy Holy Form of *Plainness of Apparel*, and thy Avoiding of *Superfluity in Meats and Drinks*, &c. keep thou with that Holy Spirit that led thee thereto; and let not the Sense thereof depart from thee; so shalt thou feel the Power thereof accompanying of thee, and working in thee to remove that Root and Ground from whence all Superfluity of Naughtiness did arise, and wholly mortifie that Spirit that delighted in these things.

And in thy Holy Form and Manner of *Meeting together*, alwayes have thy Mind exercised in that Love and Life, Virtue and Power of the Lord, by which he touched thy Heart, and met with thee therein in the beginning; so shalt thou enjoy more

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and more of his Presence, and encrease in Wisdom, Life and Strength, and all the Virtues of the Holy Spirit: And though thou hast received an Unction from the Holy One, which is able to teach thee all things necessary or needful to thy Salvation; yet this will not lead thee to forsake the assembling of thy self with the Lord's People, according to their wonted Manner, nor to forsake the Flocks of the Companions, nor the Foot steps thereof; but to travail on in the same, till thou comest to know where they lie down at Noon, solacing themselves in the green Pastures of Life, and there to lie down with them, where none can make thee afraid, and where no Destroyers are, where the Spirit of dead Formality hath no place: Here thy Form of Godliness will be accompanied with Power, and this Evil will never overtake thee, as it hath some in our Age; who are convinced by the Truth, and love the Sound thereof, yet come to our Meetings, and frequent our Assemblies formally and customarily, even as the Unbelievers and ignorant People go to hear the *Common Service*, or *Studied Sermons*; but *receive not the Ingrafted Word, which is able to save their Souls:* So, though they hear many Heavenly Testimonies and Exhortations, they receive and obey them not, nei-

ther do they grow and encreaſe in their inward man, from one degree of Grace, Knowledge and Virtue unto another.

This Spirit of dead Formality hath alſo aſſumed the form of *Sound Words*, and *Plainneſs of Apparel*, &c. And under this form and diſguize hath brought forth and effected much evil, deceived many, and laid a ſtumbling before others, and brought an evil Report upon the Truth, and thoſe that live in it. And this evil Spirit of Deceit, Hypocriſie and Formality, hath wrought more Miſchief againſt the Truth, and the Holy Profeſſion of it, manifeſt within (even under this form) then all open Oppoſition and Perſecution could ever effect. This is now (and hath been in former Ages) the Way and Work of the Spirit of Deceit, when he cannot prevail by direct Oppoſition and Perſecution, then will he get the words and Profeſſion of Truth, and appear and work under the form thereof; and by the Evil *Fruits* he brings forth under this Diſguiſe, he occaſions many, who are waiting for the Conſolation of *Iſrael*, and ſtrictly obſerving the Converſation of the Children thereof, to loſe their Expectation, and to ſit down and conclude, *Theſe people are but as others, and their Way is but as other Wayes; and they fail in their Profeſſion of Holineſs*, &c. *as others do; we*

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ſee Evil amongſt them, as amongſt others, even under their very form, &c. This hath occaſioned many to take up their Reſt in a *Latitudinarian Spirit*; or to be ready to ſay, *All Men are Lyars, and Religion a Cheat*; and ſome to run into *Atheiſm* it ſelf. But double Wo and Miſery will be the Portion of thoſe Perſons, who entertain and joyn with this Spirit of Deceit and Hypocriſie, and thereby occaſion many to ſtumble, go backwards, and fall, and ſpeak evil of the way of Truth, which is Peaceable, Pleaſant and Pure, not only in it ſelf, but alſo to all thoſe that love it, and obey it, and become Children of it. But as for thoſe, that once knew the way of the Lord, and afterwards gave way to the Spirit of Evil, Deceit and Hypocriſie and Formality; or that took up the form of Godlineſs to deceive, as in former Ages, ſo now; ſuch are more abominable in the ſight of the Lord, and more to be teſtified againſt then the very *Heathen* or prophane Unbelievers: Falſe Brethren are moſt Perilous, and Hypocrites moſt Odious in the ſight of God and all good men; and the guilt of Souls lies at their door, becauſe of their ungodly practices and evil doings under the Form, Shew and Profeſſion of godlineſs; ſuch, like unſavory Salt, are good for nothing, but to be trod under foot of men, judged and condemned by

God's witness within themselves, and without by others; and the Knawing Worm takes hold of them, and the Unquenchable Fire is kindled in their Bowels, and an Earnest of Eternal Vengeance they receive, as a *Just Recompence of Reward*, and like faln Angels, *are reserved in Chains to the Judgment of the Great day.*

For, my Faith and Belief is, *That if all that ever took up the Form and Profession of the Truth, Light, Grace and Spiritual Manifestation thereof within, had stood firm in the same, and watcht against, ruled over, and kept out the Spirit of Enmity, Ungodliness, Deceit and dead Formality; and by the Heavenly Gift and Power, with which they were endued, had judged the Serpent in all his Appearances, Formings and Transformings, and walked uprightly in the same, the Eye of the Nations had been towards us; and* Yea *and* Nay *had been of great Authority in this Nation of* England *before this day; and Truth in the Inward Parts, the Law of the Spirit, the Rule of Life and Manners* Within, *honourable, and of high Esteem in the Hearts and Minds of Thousands, more then now it is:* Offences have come, and may come; but Wo to them by whom they come.

So, my tender Friend (who hast not had thy spiritual Senses throughly exercised, nor

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art not yet acquainted with all the Wiles and Devices of the Enemy) for whose sake I chiefly write this *Epistle*; this One Thing I would have thee settle in thy Mind, and fully understand, that the Spirit of Satan working under the Form of Godliness, is that which *hath been, is*, and *will be* greatest *Waster* and *Destroyer*, and *Opposer of the Power thereof*: Therefore watch against him in his Appearance, not only in others, but in thy self, so wilt thou frustrate his Design, and be able to keep thy self (as some of Old did) *that the Evil one touch thee not*.

At the Gate of dead Formality, and under the form of godliness, the destroying Spirit of Apostacy entred in the Primitive Times; and soon ecclipsed the Light of the Glorious Gospel; and the Old Adversary effected that by turning *Professor of Christianity*, which he could not bring to pass by Bloody Persecutions and open Opposition.

O 3 *W. S.*

THE END.